

APOPHTHEGMES,

that is to saie, prompte, quicke, wittie
and sentēciours saynges, of cer-
taine Emperours, Kynges, Capitaines,
Philosophiers and Oratours, aswell Gre-
kes, as Romaines, bothe verie pleasant
and profitable to reade, partely for all
maner of persones, and especial-

ly Gentlemenne. Firste ga-
thered and compiled in

Latin by the right
famous clerke

Maister

Erasmus of Ro-
terodame.

And now translated into

Englishe by Nico-
las Vdall.

Revised by Sator in the reign of Henry the 8th

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NICOLAS VDALL VNTO

the gentle and honeste

barred readers well to fare.



Erasmoe as the authour self in his
 preface here ensuyng, dooeth at large
 declare the nature, the purpose, and
 the vse of *Apophthegmes*, to make of
 the same matter double imulcation,
 should bee (as me seemeth) bothe on my
 parte and behalfe a thing superfluous
 and also a tedious dulling to the reader. It shall there-
 fore at this presente tyme bee sufficiente, to admonishe
 you gentle readers, that of the whole werke of *Apoph-
 thegmes*, by the right excellente clecke *Erasmus*: for the
 moste pleasaunt and the same moste honeste, profitable,
 and holsome readying of all maner persones and in es-
 peciall of noble men, collected and digested into eighte
 volumes, I haue thought better with twoo of the eight
 to minister vnto you a taste of this, bothe delectable and
 frutesfull recreation, then by suppressing it, vntill the
 whole werke might be perfectly absolued and finished,
 to defraude you of so many goodly histories, so many
 high pointes of counsaill, so many notable preceptes
 of wisdom, so greate a number of *Philosophicall les-
 sons*, soche vnestimable treasure of morall doctrine, as
 made of this little porciō in the meane time, with smal
 labour and incomparable delite, comforte and solace of
 mind, be perceined, gathered, & acquired. And although
 vpon considerations (at a more propice tyme hereafter
 by gods grace to be declared) I haue been so bold with
 mine authour, as to make the first booke and seconde,
 whiche he maketh third and towerth. Yet in these twoo
 present volumes, whiche ye see here set forth, I haue
 laboured to discharge the duetie of a translatour, that
 is, keeping and folowing the sense of my booke, to in-
 terprate and tourne the Latine into English, with as
 moche grace of our bulgare tounge as in my tender po-
 wer and knowlege hath lien: not omitting ne lefying
 passe, either any one of al the *Apophthegmes*, as they stand
 in order (excepte twoo or thre at the moste, beyng of
 soche sorte as honeste perswaded me, to be better pas-
 sed ouer, then reherled or spoken of) or els any Greke or
 Latine verse or worde, wherof the pith and grace of the
 sayng

TO THE READER.

Saying Dependeth Wherin I besee the vblearned reader not to be offended, for that I haue in many places intermixed Greke and Latine with the Englishe. For, in all thinges that I haue already heretofore, or hereafter shall set forth, I haue an especiall regard vnto young scholars & students, vnto whom it is not possible to bee expressed, what greare vtilitee, benefite and knowledge doeth redounde, of conferring one straunge language with an other. Neither is it to bee doubted, but that suche as are towarde the disciplines of good literature in diuerse tounes, maie of suche doynges as this, picke out as moche vtilitee and furtheraunce of their studies, as the vblearned shall take pleasure, and fruite of the Englishe for their vse. Whoso careth not for the Latin maie passe it ouer, & satisfie himself with the Englishe. Who passeth not on the Greke, maie semblably passe it ouer, and make as though he see none soche. There is in this behalfe no mannes labour losse but mine, and yet not that all losse neither, if my good zeale and honest entente, to doe good to all sortes, be in good part interpreted and accepted. Let the vblearned readers somewhat beate with young students, as the learned muste and will doe with them. For as the one parte maie thinke it moche superfluous, to finde Latin and Greke in an Englishe booke, so the learned haue no neede of certain annotations (whiche I haue in places not a fewe intermingled, partly to supply and redubbe that wanteth of the whole work, and partly to geue necessary light to the Greke & Romain histories) of whiche the annotations such he perauenture shall finde ense, whiche will finde fault with the admixtion of Greke and Latine, and will auouche the same confused medling of sondrie tounes, rather to containe some picke of ornament and bragge of the printed sheath. then any argumente or proof of erudicion. To all whom would Christ I could perswade (as truthe it is) that I like nothing lesse, then soche shadowe of vnsustainable glorie, & that my onely will and desire is, to further honest knowledge and to call (awaye the Audious youth in especiall) from hauing delite in reading phantasieall tricks (which concern in matter nothing, but the seruante of pernicious fables, and sedicious doctrine, vnto a more fruitfull sort of spending good houres, & by immiting the same youth vnto the imitacion of honest exercises, to doe good if I maie,

TO THE READER.

enale. But to procede in that I was now about to saie,
 truly for the Englishman to bee offended with the ad-
 mixture of Latine, or the Latine manne to mislike the
 poutheryng of Greke, appereth vnto me a moche like
 thing, as if at a feast with varietee of good meates and
 drinkes furnished, one that loneth to feede of a Capon,
 should take displeasure that an other man hath apperise
 to a Coney, or one that serueth his stomake with a por-
 ridge, should be angrie with an other that hath a minde
 to a Quaille, or one that drinketh single Beere, should
 be grieved with his next feloe, for drinking Ale or wine
 Now for the better vnderstanding of the conceipt, trade
 and conueighaunce of this booke, I haue thought re-
 quiste to admonish you, that in eche mannes *Apophe-
 thegmes*, the sayng self is set out in a greate texte let-
 ter: after whiche immediately foloweth in a middle let-
 ter (with this marke *¶*) the moralization of *Erasmus*,
 wheresoeuer to the same it seemed expediente, any soche
 moralle sense to gather of the *Apophegme* for edifying
 of the reader, in vertue or ciuile honestee. That if any
 matter depending of some Greke or Romaine Chroni-
 cle, haue seemed nedefull to be expounded, if any poetical
 fable hath come in place, if to any obscure prouerbe or
 straunge histoye hath been made, some petic allusion
 nedefull to be declared, all soche thinges together with
 the names of persones here mencioned. ye shall find set
 forth, and added of mine owne noting, ouer and be-
 sides the wordes and matter of the Latine werke, in a
 smal letter, with some directory marke. yea & sometimes
 in the middes of the texte with this marke of mine *G*
 if the place seemed to require some more light. Semble-
 able to the morall interpretation of *Erasmus* (where oc-
 casion was ministered) yea & to some, *Apophegmes* (where
Erasmus saied nothing) in case my so doying might any
 thing helpe the weake, and tender capte of the vnlear-
 ned reader, I haue put additions of the same letter and
 marke, to the ende that in case it be not all of the finest
 the blame thereof maie not light on the aucthour, but
 rebounde vnto my self accordinglie. And to the entente
 that nothing should lacke, whiche to the ease and com-
 modities of the vnlearned reader might seme necessarie,
 there is added also a large and plaine table, in order of
 the *A. B. C.* whereby to the name of any person, or to
 any good matter in the booke contained, readie waie &

4
TO THE READER.

Recourse made with a weate finger easily be found out,
That if any of the premisses, either the interpreter,
or els the Quenter shalbe founde to haue failled, I for
my parte shall not onely thinke my labours bounteous-
ly rewarded, but also knowlege my self highly bound
to render mosse hartie thākes, if the gentle reader shall
of his humanitee and honelle harte, bechee salue to set
his penne and helping hand, to emende whatsoeuer cr-
tour it shall happen him to espie: and in the residue so
to accepte bothe our laboures, as we maie thereby
be encouraged gladlie to sustaine further trauail
in wrytyng and setting forth the soche auer-
thours as maie to the reader bee
bothe pleaſaunte & profitable.

Written in the yere of
our Lorde GOD.

M. D. xlii.

2

THE PREFACE OF DESY-

derius Erasmus Roterodame,

unto a Dukes sonne

of his Countrey.



DR asmoche as ye did so gently afore receiue the o-
ther little bookes; whiche
I had then sent as a pooze
earneste penie (soche as it
was) of my good harte and
mind to wardes your grace
right noble prince, and not
only your self, but also both
your moste noble parentes, did so courteously ac-
cepte thesame: I haue thought good at this pre-
sent, to ioyne to the saied bookes some other thing
bothe moze mete for your noblenesse, and also (ex-
cepte I bee moche deceiued) moze profitable for
your studies. I haue therfore out of euery good
aunthour for the moste parte, chosen and gathered
that the Grekes callen *Apophtegmata*, that is in
Englishe, notable good & brief saynges, for that
I sawe none other kinde of argument, or matter
moze fit for a prince, especially being a yong man,
not yet broken in the experience of the world. In
deede full conuenient and mete to be knowen are
those thinges, whiche thauncient Philosophiers
haue left in writyng of honest behaucour, of well
gouernyng and orderyng a commenweale, and of
kepyng warre. But what one man among many
thousandes (yea though he be nothyng clogged,
nor letted with any publique office or ministerie)
had so moche vacaunte tyme, that he maie bee at
leasure to tourne ouer and ouer in the bookes

THE PREFACE

Plato setteth al his booke in dialoges & in the most part of the Socrates is one of his disputers, whiche Socrates pretending eche where simplicitie & ignorance did oftentimes conuince diuerse of them that he reasoned with: all in their own artes, vsing to them such kinde of reasoning as here in the text is recited.

* Aristotle wrote tenne booke entitled *Ethica*, that is, of honest behauour and vpright liuing and dea-

of Plato the ragmannes rolles, and the tarier & roies of the subtilie knackes, of the drie mockes, and of the long inductions by familiare examples whiche Socrates doeth there vse. And as for Aristotle in dedde he wrote largely of maners and behauour, whiche werke he entiteled in Greke *Ethica*, but by the entriked obscuritee & derkenesse thereof, he appereth to haue written the same for Philosophiers, that is to saie, for men of high learning, and not for a Prince. More clere and more plain to bee perceiued, been the werkes that the same Aristotle wrote of householdyng, entitled *Oeconomica*, and of orderyng a citee or commonweale entitled *Politica*, but this man euery where requirith a reader, bothe verie attente, and earnestelie minding that he readeth, and also well at leasure. And besides this, forasmuche as he vseth no soche manner of Rhetoricall stile or writing, as maie moue the affectes and passions, he doeth not so greatlie holde or rauishe a mannes minde, that is wholly bent and geuen to princely cures and businesse. Sembleably in the booke of morall Philosophie, whiche Marcus Tullius wrote, many thynges there been of soche sorte, as it is not moche to the purpose. nor any thing at all necessarie, that Princes knowe them: of whiche kinde are those thynges, that he treateth of the consummacion of good and ill (whiche we christian men would cal of blisse and damnacion) with more subtiltie of reasonyng and argumentacion, then fruite to edifie in vertuous liuing. And soche manner thynges seruen well for the purpose of them, who all the daies of their life dooe nothyng els but talke, and dispute of honesty. But for a man bozne to be a prince and a gouernour, it is necessarie that a readie and shorte waie to learne vertue, be quickly dispeched, and not at leasure disputed, and reasoned in wordes.

Now

Man reſteth the hiftories, whiche becauſe thei
doe repreſente to the eye (euen as in a painted ta-
ble to bee beſwed) alſo well the noble actes of pro-
weſſe, as the cōtrary, and that not without plea-
ſure and delectation: ſeme to be moze fit for great
men. But in this behalfe, though a prince might
haue boide tymes enough, to peruſe the infinite
multitude of bookes of hiftories, what man were
hable to comprehend and kepe them all freſhe in
his memozy: but like as thoſe perſones, who been
doers in the game or ſeaſte of ſwaſtlyng, haue in
a readineſſe at all tymes, certainſuer poyntes and
ſwaies, bothe to catche holde, & alſo to wende out
of holde, when neede is, ſo thei that trauaill in the
buiſie occupacions of peace and of warre, muſt of
congruence haue in a readineſſe ſuer reſolues, by
whiche thei maie be put in remembraunce, what
is in that preſent caſe needfull, or expediente to be
doen, & what not. And in this behalfe, we ſee that
diuerſe highly well learned men, haue aſſaied and
taken pain by their good diligēce, to eaſe the care-
fulneſſe of princes and noble men, emong whiche
ſome haue ſwitten leſſons of bettue in brieſ ſen-
tences, as * Theognis, and † Iſocrates: & others haue
ſwitten the ſeaſtes of armes, or policies of warre
and the goodlie ſhort ſaynges of famous men, as
* Valerius Maximus, & Sextus Iulius † Frontinus, whiche
Frontinus declareth the ſelf ſame thyng, by diuerſe
other wryters befoze hym, cuſtomeably to haue
been doen. It is a thyng of no ſmall tyme of lea-
ſure, to ſearche out golde in the veines vnder the
pearth, or to ſeke precious ſtones in the ſande, or
in the ſea. Soche a feloe eſpecially aboue others
to a prince, with high and weightie matters cō-
tinually embuſied, dooeth acceptable ſeruiſe and
pleaſure, whiche to theſame exhibiteth & preſen-
teth golde, alreadie ſined and made in ſagottes or

* Theognis a
Greke Poete
that wytteth in
Elegiacal ver-
ſes, ſoch moral
preceptes of be-
tue as been in
the litle treatiſe
that is read vnder
the name of
Caro.

† Iſocrates a
Greke Oratour
wryting many
litle treatiſes in
proſe.

* Valerius Max-
imus, a latin au-
tour that wrote
a worke of .ix.
volumes, whiche
he entituled
of the ſaynges
and actes of
noble menne.

† Sextus Iulius
Frontinus wry-
teth alſo in La-
tine 4 volumes
whiche he ente-
leth Strategema-
tum, that is
to ſaie, of ar-
mes, or polle-
cies of warre,

THE PREFACE

Plutarchus was a Greke philosopher & was scholemaster vnto the Emperour Traianus in the citie of Rome where he wrote in Greke many noble & excellent good werkes as wel of histories as also of morall philosophie and of vertue,

plate, and whiche bringeth to his hande precious stones, that are chosen pieces and well polished, already set in golde, or vpon Cuppes of precious mettall, And this kind of pleasure and good turn wheras it hath of many writers been attempted yet (after my mynde and sentence) no man hath with moze dexteritee or better effecte, accomplished and performed, then hath **Plutarchus*, who after the setting forth of an excellent good and passing fruitfull worke, of the liues of noble men (in whiche worke, here and there been mingled and recited, as well the factes as the saynges of the same) he gathered in to one litle booke, for the vse of *Traianus Caesar*, the beste comended man of al the Emperours, that befoze his tyme had been, the notable saynges of sundrie renoumed persones, by whiche as in a verie true & perfect glasse, the harte and minde of euery of theim, is to the eye of the readers, liuely and certainly represented. For in the actes and deedes of princes, a good porcion of the laude & praise, the counsaillour maie claime and challenge, for geuyng his aduise, the capitaine for his chieualrie, & the souldiours for their stoutnesse. And a verie great porcion of the same laude and thanke, doeth ladie Fortune claime to haue, by whose conueighaunce oft times we se, thinges not without high counsaill & wisdomer enterprised, to haue a verie vnluckie ende, and contrarie wise, the misaduised temeritee & vndescretynesse of some persons, to haue right prosperous chaunce and in the ende to proue verie well. As it is reported that *Siramnes the Persian*, (a capitaine as I suppose) saied, when he was asked, why his deedes wer not aunswerable to his iollie saynges, for he cause (saith he) what I will speake, lieth in myn owne power, but how soche thynges as I dooe, shall ende or be taken, standeth in the pleasure of fortune,

fortune, and of the kyng. Albeit honest purposes
 and deuises, are not therefore vtterly defeacted of
 their due laude and condigne praise. But the said
Plutarchus doeth in this kind, ferre exceede and passe
 all other writers, not onely in chosynge the beste,
 but also in expouning and declaring thesame. For
 these saynges (which, as afore is mencioned, the
 Grekes callen *Apophibegmata*) haue appropriated
 vnto them, a certain reason & marke of their owne
 whereby to iudge, so that thei doe plainly expresse
 and sette out, the verie naturall inclinacion, and
 disposicion of eche speaker that thei procede from,
 bryefly, finely, quippyngly, and merily, within the
 boundes of good maner. And as euery seueral per-
 sone hath properly belongynge vnto hym a facion
 of his owne, whereby he is commended, & where-
 by his saynges and doynges haue a good grace,
 or els other wise: euen so like wise hath euery na-
 cion, so that not one maner saynges, are conue-
 nient for *Alexander* & for *Philippus* or *Antigonus*. One
 sort are mete for *Alcibiades*: again, one facion agre-
 able for a man of *Lacedaemon*, and an other for a *Scy-
thian* or a *Thracian*: and a diuerse from that againe
 comely for a man of *Athenes*, or for a *Romaine*. Now
 in expresseynge and vttring soche saynges, *Xenophon*
 semeth to me somewhat swerishe, *Herodotus* boide
 of quicknesse or life, *Diodorus* and *Quintus Curtius* o-
 uer full of wordes, and so forth of the other wri-
 ters, whiche I surceasse by name to speake of.
Plutarchus is a perfecte felowe in all poyntes, and
 therefore I haue thought best thesame *Plutarchus*
 to folow, principally aboue al others. Wherefore al
 that euer is comprised in the werke of this auc-
 thour, which he entitleed *de Apophibegmatibus*, that
 is, of seacte and bryef saynges. ye shall finde here
 in this werke euery whitte of it. we do al knowe
 that this werke of *Plutarchus* hath been this tran-
 slated

THE PREFACE

stated out of Greke into Latine, firste by *Franciscus*
Philolophus, and afterward againe by *Rapbael Regius*,
 Smith whom I was somewhat acquainted in the
 Vniuersitee of Paduaie. *Philolophus* in diuerse places
 had missed the cushion, whiche places *Rapbael* doth
 restore and correcte, and yet somewhere stūbleth
 hymself. The truth is, thei bothe were men, and
 might erre, mistaking a thyng that thei read. Al-
 beit either of them minded, to be nothyng els but
 a plain trāslatour, of the Greke into latin, but I
 for many causes haue thought better the said *Plu-*
tarchus to folowe, then to translate, to expoune at
 large, then worde for worde out of Greke onely
 to enterpret: first that the stile might be the more
 clere & plain, as beyng lesse bounden to the Greke
 woordes: (for this presente booke of myne, is not
 wrytten vnto *Traianus*, a man bothe in Greke and
 Latine, excellently well seen, and also in long ex-
 perience of all maner affaires, gaily well broken
 and exercised, but to a prince beyng yet but a yōg
 thyng, yea and by you, to all chyldzen and young
 strieplinges, that labour & sue to attain the know-
 lege of good learning & honeste studies: nor yet in
 that world, whē soche maner saynges and actes
 were by the report & communication of the people
 daily talked and spokē of, in banes or whot hou-
 les, at diners and suppers & abode in the greatest
 whensoever folkes be assembled together: and se-
 condarily, that I might haue free libertee, to de-
 clare and expoune the fine wittinesse of the say-
 ing, if any came to hand that was of sense obscure
 and darke, as at this presente right many there
 been harde to be vnderstanded, not onely of soche
 as haue neuer gone to schoole, but also of soche as
 doe ferre surmount the common sorte of clerkes.
 And certes for myne owne parte, the geassying &
 redyng what diuerse of these *Apophthegmes* should
meane

OF ERASMVS.

meane or signifie hath curstely troubled and be-
 red my braines, & I can not saie, whether it hath
 somewhere beguiled me too. And in places not a
 fewe, I haue had moche strougleyng and wrast-
 lyng, with the faultes of Imprintyng in the boo-
 kes, at whiche it could not bee auoided, but that
 the enterpreters and traslatours, maugre their
 heddes did stumble. For it is a thing vne-
 ueable, how moche and how boldly, aswel the co-
 men wryters, that from time to tyme haue copied
 out the booke of *Plutarchus*, as also certaine that
 haue thought them selves habile to countrolle and
 emend all mennes doynges, haue taken vpon the
 in this autour. Who ought with all reuerence to
 haue been handled of them, and with all feare to
 haue been preserued from altryng, deptrauyng, or
 corruptyng. For neuer hath there been enyng the
 Greke wryters (especially as touchyng matters
 of vertue and good behauour) any one more holy
 then *Plutarchus*, or better worthie of all men to bee
 reade. But the verie same thyng hath prouoked
 persones desirous of glorie and lucre, to deptraue
 and corrupte this autour, to put in moze then he
 wrote, & also to leaue out of that he wrote, which
 ought moste of all to haue feared them from so do-
 ing. For euery wryter the better accepted and set
 by that he is, and the greater name that he hath
 among learned men, so moche the rather shall he
 for lucre and auantage be corrupted. That this
 autour hath been so vied, the very diuersite of the
 Greke text, not agreyng one copie with an other
 doeth right well argue and proue. For all others
 omitted, to speake onely of this presente werke
 that now is in hande, the traslacion of *Philosophus*
 hath certain thinges, whiche *Raphael* lefte vntou-
 ched, and *Raphael* likewise some thynges of which
Philosophus maketh no mencion at all, Besides this
 where

THE PREFACE

Where *Plutarchus* in the Preface by expresse wordes doeth plainly testifie, that in the lines, he had mingled the saynges and actes of noble men together, the one with thother: and in this werke for briefnesse, to haue linked together onely their *Apophtegmes* or saynges, yet doe we see right many thynges admixte and put in among the *Apophtegmes*, whiche in verie deede are no saynges at al, nor any other thing, but mere pollices of war, whiche the Grekes callē *Strategemata*. Now in the selfsame werke, one and thesame thinges so often again and again repeated, doen thei not opely crie this argument and matter, by some other feloe to haue been contaminated and floubzed? So that we maie now pardone, that in certaine places an *Apophtegma* is recited, vnder the name of the person, that it was spoken to, & not of hym by whō it was spokē, as of *Lysimachus* and *Philippus*. For in this treatise of *Plutarchus*, whiche is entituled *Collectedanea*, that is to saie, a manuall of sondrie and preatie histories and saynges, compiled together for al readers the aunswere that *Philippus* made vnto *Lysimachus*, is told and reported, vnder the title or chapiter of *Lysimachus*. But yet it was an higher point of presumption, & of one werke thei haue made it two. For because *Plutarchus* of the saynges of *Lacedaemonians*, whiche been a very greate number, had touched onely so many, as for the Emperour, beyng with many matters soze embusied, seemed like to suffice. He, wholoever it was (at lest if it wer but one feloe and no mo, that sette handes therunto) hath assigned to the saynges of *Lacedaemonians* one proper volume, and that according to the order of the Greke letters, as thei stande in the alphabete whiche *Raphael* in his translation hath turned, into the order of the letters of the Latine A. B. C. But this was of al the thre, euē the very worst.

For

OP ERAS MV S.

For *Valerius* and *Frontinus* folowen thorder of soche
 sentēces, as thei shewe concernyng religion, con-
 cernyng affeccion and loue to mennes countrees,
 concernyng truth in keepyng promisses made, cō-
 cernyng manfull hardinesse, & concerning iustice,
 and likewise of other matters, settynge eche of the
 in his right order and place. Best standyng with
 cunnyng and learnyng, is thesame order that *Plu-
 tarchus* folowed, obseruyng and keepyng the order
 of regions and kingdomes, as thei stand in rowe
 and in euery of them the order of the tymes, to e-
 uery of the kinges, ioynyng his owne capitaines,
 and to euery of the capitaines their mates. From
 the *Persians* he cometh to the *Egyptians*, frō the *Egypti-
 ans* to the *Thracians*, frō the *Thracians* to the *Scythians*,
 from the *Scythians* to the *Sicilians*, from the *Sicilians*
 to the *Macedonians*, from theis to the *Atheniens*, frō
 them to the *Lacedaemonians*, folowynge in euery of
 these thorder of the tymes, and not of the letters
 in the alphabete. Frō the *Lacedemonians* he cometh
 to the *Thebanes*, from the *Thebanes* to the *Romaines*, so
 that the reader by the saynynges of a few persones
 maie familiarly knowe the order of the whole his-
 storie, whiche order, that feloe hath pieteously cō-
 founded and troubled, & set out of order, that son-
 dred & disseuered, the saynyngs of the *Lacedemonians*
 from the others, and yet here and there, repeting
 the verie same thinges, that *Plutarchus* had gathe-
 red afore vnto *Traianus*, albeit in sōdrie places, one
 thing repeated is moche moze often depzeended
 and openly founde in the other swerke of *Apophi-
 thegmes*, but in bothe swerkes, so often as thesame
 saynyng in a slumber, and forgettyng hymself, can
 not light on *Plutarchus*, a wyter of pzeicile diligēce.
 Moze ouer, this parte hath no pzeface at all, and
 the pzeface that goeth before the *Apophithegmes* vnto
Traianus, will not serue to bothe swerkes. Nowe,
 what

THE PREFACE

What thanke suche persones are woorthy to haue
 whiche doe in this wyse flabbe and defile the bo-
 kes of famous autours, I will not at this tyme
 reason, but truly me thinketh it a very sacrilege.
 Yet of me (except a fewe saynges of *Lacedemonians*,
 because the selfsame been repeated in the other ta-
 ble of reherſal euery one of the) is not so moche as
 one omitted of all that goeth abroad vnder the
 name of *Plutarchus* partely to thende that the rea-
 der beyng rather a greedie glutton, then a minde
 deintie peece might not misse any thyng that he
 would sayne haue: and partely, for that I sawe
 nothing there but woorthy to be knowen, though
 sometime reherſed & tould out of his right place.
 Neuerthelesse, all the whole worke I haue in
 maner made my propre owne in that I do more
 at large and more playnely expresse the thynges
 that be tolde in Greke, putting in sometimes soch
 thinges as I had well perceiued to bee added in
 other autours, adding also out of y other werkes
 of *Plutarchus* veray many thinges whiche wer not
 in this present treatise, & euery where as it were
 with litle bryef commētaries opening and shew-
 yng aswell the sense of the *apophthegme* as also the
 vse wherfoze, and how it may serue, especially in
 those places whiche lacked some more light and
 clerenesse, albeit the same haue I dooen bryefly in
 fewe wordes, lest I should haue clene turned a-
 way from the nature of *apophthegmes*, which ought
 not to contain many wordes. But as for the order
 is worse broken and confused euen of me, then I
 found it there, for that, wher at the beginning I
 had purposed to make reherſall but of verie fewe
 and onely of the principal best sort, when I was
 ones entred in my worke, the veray heate ther-
 of pricked and sette me to chaunge my mynde and
 to go on still a great waye serther, neither should
 I haue

I haue made any ende, had not this as ye would
saie, an houghe main sea of thinges, still freshe and
freshe compng to mynde, enforced and driuen me
to blowe retrace, and to recule backe. For as
Quintilian emōg the vertues and graces of a schole
maister in Grammer, putteth this to be one, that
he be in some thinges ignozant: so, in this kinde
of argumente, it semeth to bee some parte of dili-
gence, certain thynges to passe ouer and to leaue
out. Therefore, I haue thought better, to make
at this tyme a deintie feast, then a cumberous
oz troublesome, especially for that, if any thyng be
in this present supper lefte out, it maie at some o-
ther supper be set befoze my geastes, after that all
this shalbe perfectly digested. And that incom-
moditee of the order of thinges neglected, and not
precisely kept, I haue with a large reportorie oz
table redubbed. For the title, it nothyng forceth
to be carefull oz scrupulous, sens that emong those
saynges, whiche *Plutarchus* vnder the title and
name of *Apophtegmes*, hath gathered and compiled
together, there be many, whiche an other manne
would rather call, scoznes, tauntes, checkes, ie-
stes, oz merie conceipted saynges to laugh at.
But forasmuche as *Marcus Tullius*, in puttyng a se-
uerall distinccion, betwene eche of these kyndes,
hath taken earnest labour and peine, without a-
ny effecte, and forasmuche as *Marsus* a right well
learned man, hath in this behalf nothyng satisfied
Quintilian, no, nor yet *Quintilian* in knowlege and
litterature, ferre passing *Marsus*, hath satisfied him-
self: I haue not thought it a thyng woorthie the
labour in this behalf, to bestowe moche busie tra-
uail, contented and thinkyng sufficient, here and
there by the swaie, as occasion serueth, to haue o-
pened and shewed the kind and the nature, of the
sayng

THE PREFACE

15
 sayng, or of the merie ieste. Certes, in those thinges that I haue of my self added, besides *Plutarchus* doynge, I haue diligently foreseen and provided, in no wise confusely to mingle policies of warre (haupng no sayng of this kinde annexed vnto theim) and *Apophthegmes* bothe together, and also that I would in no wise putte in here any thyng, but taken out of the best allowed, and the same the moſte auncient writers, bothe in Greke and Latine: not that I am ignoraunte, the later writers to haue ricited many thynges sharpelie and also pleasauntely spoken: but soche thynges as antiquitee hath made precious ieswels, and as ye would saie reliques, been of more auctoritee, and mete it was, that this werke should haue an ende, and not be infinite. For this thyng neither ought to moue any manne, that one and the same sayng is of one aucthour, ascribed vnto the persone of one manne, and of an other aucthoute is attributed to an other manne. For it forceth not so greatly, of what persone a thyng is spoken, as it doeth, what is spoken: albeit in deede a famous speaker, and one that hath the fauour and hartes of menne, geueth to the saynges moche weichte and grace also. This thyng moze often cometh in vze, then that it needeth by examples to bee proued. But yet sometymes it chaunceth, by reason that mannes memorie faileth, albeit there is no cause to the contrarie, but that one and the same sentence, maie procede from sondrie speakers or writers, whether imitation be the cause thereof, or els chaunce, as for example, this staffe of a metre in Greke.

Σοφοὶ τύραννοι τῶν σοφῶν συνσχίσια, that is.

Tyrannes by wisemennes conuersacion,
Maie

OF ERASMV^s.

Maie sone bee brought to goodnesse and
wisedome.

This is well knownen to bee a verse of * Sophocles, * Sophocles is a Greke poete, of whose writing we haue seuen Tragedies. yet Plato citeth it out of ‡ Euripides. Againe this
verse.

γέρων γέροντα παιδ αγωγής ωσ' ἐγώ, ἢ is
I beyng aged, as I can,

Will teache thee beyng also an old manne.

Whereas it is in the tragedie of Sophocles entitleed
Philoctetes, yet is the same woorde for woorde found
in Bacchis the Tragedie of Euripides: like wise this
verse.

οἷ γὰρ θ' ὅπως δεῖ καὶ λέγω τὰ καίρια. ἢ is,

Whether thou talke, or hold thy peace,

Thou must in due season, speake or cease.

Whereas it is in the tragedie of Aechylus entitleed Aechylus is also a poete that wrote tragedies in Greke.
Promotheus: it is founde also in Euripides, onely twoo
letters chaunged οἷ γὰρ and λέγειν, in steede of

οἷ γὰρ, and λέγω, Somewhiles aucthours agree not, neither on the matter, nor yet on the
name. As he that cast in the teeth of Marcus Fabius
that he had by his meanes, recouered againe the
toun of Tarente, in Tullie his name Linus Saluator,
in Titus Linius is named Marcus Linius; in Plutarke
Marcus Lucius, or els is as in the Greke exāplars
μάρκιος λεύκιος, Also Fabius Philostratus sheweth

that one Leo a Sophiste, brought all the people of
Athens in a laughter with his bodie, beyng nota-
ble grosse and fatte, and Plutarke saith Ianke and
little. Valerius Maximus and Plinius, in the reporting
of a certain alteration, that was betwene Cn. Do-
mitius and Lucius Crassus in Rome, how wide been

THE PREFACE

thei the one from the other, but without all life or
solle been those thynges, that in some writers are
feigned, to haue been the woordes of certain per-
sones, in the fables of Poetes mencioned, as in
Philostratus the Sophiste, whē he forgeth and cha-
peth to *Palamedes*, to *Vlysses*, and to other like perso-
nes. soche tales and speeches, as lusted his owne
phantasticall bzaine, to deuise and imagin, and the
same are made double dedde by ciuill handelyng,
of whiche sorte of saynges, I doe in this present
werke medle with none at all. In the nexte de-
gree to these been soche speeches, as are assigned
to diuerse persons in dialogues, feigned and en-
dited, not for any truthe of the matter to be bele-
ued, but for disporte and passetyme onely, But in
the speeches of the partes, in Comedies (that is
merie enterludes) and in tragedies (that is, sad
entreludes, whiche we call staige plaies) there is
some more life and pithe, and a greate grace thei
haue, beyng sette in an apte and fitte place, albeith
the name of *Apophthegmes*, no saynges can haue ex-
cepte the speaker, out of whose mouth thei doen
procede, be a persone of great name, and the wo-
des purposely applied to some matter, being euen
at that present houre in comunicacion, yea and
moche the better to be liked, if thei be a little dis-
framed to an other sense, or a ferther meanyng
then the verie woordes dooe purpozte. As when
Aristone vnto *Calisthenes*, talkyng with kynge *Alex-
ander* more homely and frankly, then was expe-
diente, gaue a bywarnyng with this verse of the
Poete *Homere*.

ὦ ἡύμορ' ὦ δὴ μοι τένος ἔσσεαι, οἱ
ἀγορεύεις. That is.

My sonne, if thou be thus large of tong,
Thou

Thou shalt surely leese thy life ere long.

Out of *Herodotus* I haue had no greate lust to gather any greate number of saynges, because that mooste parte of theim appere, to haue been inuented of that wryters owne witte. Like trashe and bagguage been those saynges, that are incident in oracions, whiche the wryters of histories (eche as his witte serueth him) are wonte to attribute to menne, albeit euen those doe moche auail, aswell to the readers iudgemente, as also to make a manne habile well to frame, and promptly to tell his tale. The principall beste sorte of *Apophtegmes* is that sayng, whiche in fewe woordes, doeth rather by a colour signifie, then plainly expresse a sense, not comen for euery witte to picke out, and soche a sayng, as no manne could lightly feigne by studie, and whiche the longer ye doe consider it in your mynde, the more and more it dooeth still delite you. And all these vniuersalle sorte of wrytynges, as doe comprehend prouerbes, sage sentencies, and notable saynges or actes, is mooste fitte for Princes and noble menne, who for the vrgente causes and buisie matters of the commeweale, haue not leasure to spende any greate parte of their life in studie, or in reading of bookes. And these wrytynges, as thei be learned with pleasure and delite, and do lightly sinke and settle in the mynde, so doe thei containe more good knowlege and learning, in the depe botome or secreete priuete, then thei shewe at the firste view. We reade that *Augustus Caesar* of a custome, did cause as many as he could any where get, of soche good lessons to bee exemplified, and the copies thereof to sende into diuers places. Also we see the chief and principall studie, of the iolly aunciente wise menne of olde tyme to haue been, that

THE PREFACE

thei might with the lure of pleasaunt delectacion
 emplane in tender young wittes, thynges wor-
 thie and expedient to be knowen, to the ende that
 the vnbroken yowth, not yet full ripe for the se-
 rious preceptes of Philosophie, might euen with
 plaie and dalipng learne soche thynges, as might
 after ward doe the high seruice, all daies of their
 life. For this entente and purpose, thei did as ye
 would saie, spiece and pouter Cosmographie,
 Astrologie, Musike, and Philosophie, aswel na-
 turall as moralle, with fables and tales, pectilie
 and wittilie feigned. But in this booke that I
 haue now made, shall perauenture seeme to bee
 somethynges, that maken nothyng to honest be-
 haueour, but dooe onely cause laughter. Neither
 doe I esteeme it a thing worthe blame, euer now
 and then with laughter to refreache the mynde,
 with cures and matters of charge in maner tie-
 red, so that the matter to laugh at, bee pure witte
 and honest. For soche thynges gladdeth and ma-
 keth lustie the wittes of young folkes, and doeth
 passyng good helpe and furtheraunce, aswell to
 the familiare gentlenesse of condicions, as also to
 the pleasauntnesse of counnyng. For what thyng
 better sweeteth the endityng of *Marcus Tullius*, then
 that he dooeth euer now and then saue his stile,
 with saynges of this sorte? And I praeie you,
 what been the moralles of *Plutarchus*, but Arelle
 hangynges, with soche like colours pictured?
 Whore ouer, those saynges that seme moste fonde
 thinges of all to laugh at, by well handelyng, be-
 come matters of sadnesse. For what could bee a
 more fonde thyng to laugh at, then *Diogenes* goyng
 from place to place, with a candle in his hande at
 high noonetide, sayng still, that he did seke a mā?
 But in the meane tyme by laughyng, we learne
 that

that he is not by and by, in all the haste a manne,
 that hath the figure and shape of a manne (which
 Images also of wood and stone haue) but to find
 out a manne, the botome of the harte and mynde
 must bee founde out. If the harte and minde bee
 guided by reason and discrecion, rather then lead
 by wilfull appetite: Then and els not, haste thou
 founde out a manne. Also what is so worthe to
 bee laughed at, as that *Pbryne* a stroumpette in *A-*
thenes, bindyng by promisse and couenaunte, that
 euery one of the women, that satte then in the co=
 paignie at the table, should dooe thesame thyng,
 that she would doe firste, dieped her hande twis
 in the water, and putte it to her foreheadde, disco=
 ueryng by this deuise, the peintyng of all the o=
 ther womenness faces, so that al the compaignie
 fell into a greate laughter: where as she by so do=
 yng, appered a greate deale fairer and better fa=
 uoured: But this laughter teacheth vs the self
 same thyng, whiche *Socrates* saied in good sadnesse
 that we should applie our selves to bee in deede of
 soche lozte, as we would be accoumpted and este=
 med, lest that when the peityng is pulled from
 our visages, wee haue in the ende shame and re=
 proche, in stede of glozie and renoume. It geueth
 vs also a lesson, that we put not our whole truste
 and staigh, in thynges externall and transitorie,
 whiche by many diuerse chaunces, are with a
 trice taken aswaie from a manne, but we should
 acquire and purchase the veraie true richesse of
 the mynde and soule, on whiche fortune hath no
 power ne dominacion, so high a poynte of serious
 Philosophie doeth that fonde toye, of the said pe=
 uishe harlotte *Pbryne*, teache vs. For this conside=
 ration *Lycurgus* (although in other matters, he
 brought by and nurtured his countremenne, af=

ter a berie streicte facion:) yet honeste mirth and iestyng, he not onely permitted vnto theim, but also enioyned and commaunded. For he ordeined a kynde of exercise, whiche he named in Greke λέσχας as we saie, gossoppng, to the whiche all the aunciente or aged menne, that were past bearyng any publique funcions, and for the respecte of their ymptencie, were discharged of that burden, resorted and assembled pleasauntly, passyng the tyme with feacte saynges and honeste bourdyng, but alwaies of soche sorte, as might make either to the commendacion and praise of honeste and betue, or els to the rebukyng of vice. He sette vp also an Image vnto the G D γέλως, that is, laughter, for that he iudged it to bee a thyng of high vtilitee and profite, with sober mirth to refreache the lustinesse of the myndes, and to make thesame cherefull, to honest trauailles and labours, because that in this worlde, as the Poete Ouidius saith.

*Quod caret altera
na requie durabile non est.*

What thing resteth not, now & then enōg
But still trauaileth, cannot endure long.

Cleomenes also of thesame Lacedemon, beeyng soche a sore and rigorous felowe, that he would not licence neither ryngers, nor women that could sing or plaie on instrumentes, nor any minstrelles, to bee in the commen sweale, yet allowed that al the same countree should strue their bealies full, one with an other in bourdyng or iestyng, meete for honeste menne to vse, and in pounaunte chekyng tauntes. For a finall conclusion, as often as vacante tyme is geuen, or the case requireth hilaritee and mirth, how moche more decente is it, with soche maner saynges as these been, to passe the

the tyme, then to take pleasure of fables, boide of honestee, boide of learnyng, and full of rebaudie, I am of this opinion, that young childzen might moche more to their profect and benefite, be exercised in the Grammer Schooles with themes, or argumentes to write on, of this sorte, then with matters to make vpon, soche as been commenie vled (whiche themes for the moste parte, as they containe nothyng but little trisyng senses, boide of all pithe or fruite, so dooe they nothyng open the misteries of the Latine tounge) so that the schoolemaister dooe open and declare the resoles and swaies, how that whiche is briesly spoken, maie bee delated and sette out more at large, and how that that is so fondlie spoken, that the hearers or reders canot but laugh at it, maie be turned or applied, to a serious vse and purpose. And this one thyng will I saie more. In Sermones percale it is not conueniente, to mingle iestyng saynges of mortall menne, with the holle scriptures of G D, but yet might thesame moche more excusablie bee vled, to quicken soche as at Sermones been euer noddynge, then olde swies foolishe tales of Robin Hoode, and soche others, whiche many preachers haue in tymes past, customablie vled to byng in, taken out euen of the verie botome and grosseste parte of the dreggues of the common peoples foolishe talkyng. *Julius Caesar* Emperour of Roome, susteinyng the burden of so many chargeable affaires of encoumbraunce and buisinesse, aswell at home in the citee when peace was, as also abrode in warrefare, vled to drieue awaie the wearinesse of takyng thought, for soche thynges as he had in his hedde to carke and care for, with tauntyng swoordes of bourdyng and iestyng: with whiche he was so

**.v.

greately

THE PREFACE

24

greately delited, that he did alloswe and take in
 berie good parte, soche as were spoken by others
 euen against his owne persone, so that thei were
 proper, seacte, and well conueighed. Aneth any
 other of all the aunciente Emperours of Roome
 was either moze holie, and better disposed, or els
 moze encumbreed with buisinesse of the worlde,
 then was *Augustus Caesar*: But againe, what per-
 sone in this kinde moze merie conceipted: Of
Marcus Tullius, I will nothyng saie at this present
 who is of many men thought in iestyng, to haue
 remembred or considered as he ought to haue
 doen, neither measure nor yet comelinesse. *Xenocra-*
tes the Philosopher was of amore soure nature,
 a ioplie feloe in some other respectes: but *Plato* mo-
 tymes then one auised hym, with sacrifice to pur-
 chase the fauour of the Graces, that is, so to ap-
 plie himself, that his saynges and doinges might
 haue moze grace, and bee better accepted and ta-
 ken of the worlde. *Zeno* beeyng outright all toge-
 ther a Stoique, vsed to call *Socrates* the scoffer, or
 the Wicke scorner of the Citee of *Athenes*: because
 of his merie conceiptes and tauntynge, that he ne-
 uer ceassed to vse: but yet is there no manne, but
 he will saie that *Socrates* was a moze Godlie feloe
 then either of those twoo, whiche I named laste
 afoze. And to leaue vnspoken, that no mennes
 saynges are moze taken by and vsed, then those,
 whiche bee sauced with a certaine grace of plea-
 saunte mirthe, vndoubtedly *Socrates*, *Diogenes*, and
Aristippus would serue better for teachynge, and
 trainynge young childezen, then either *Xenocrates* or
 els *Zeno*. That if the moste wise auncient fathers,
 were not deceiued, in that thei thought it conue-
 niente, with certaine knackes of pleasaunte de-
 lectacion, to lure the tenderesse of youngth, vnto
 to

to the loue of sage Ladie Sapience, moche moze
 is thesame conueniente, for one that is bothe ten-
 der of age, and also bozne to bee a Prince or go-
 uernour: whom as it becometh to bee vigilaut,
 and to haue in all causes a diligente eye, so is be-
 houeth not, either to haue a soure countenance
 hymself, or els to lette any persone with an hault
 looke, to departe from his presence. Nowe, the
 mynde brought vp in pleasaunte and counforta-
 ble studies of recreation, is made moze lustie and
 courageous, to susteine the burden of all cures,
 and also moze pleasaunte for all maner compai-
 gnie keepyng emong men. With these reasons I
 might sufficiētely haue defēded my self, though I
 had gathered together, nothyng but merie iestes,
 whereas now soche saynges of mirth, are but
 here and there in fewe places, entermedled e-
 mong saynges of grauitee and sadnesse, as sau-
 ces of the feaste. That if I shall perceiue youre
 grace herewithall to bee well pleased: it shall ne-
 uer repente me of this my labour and seruice do-
 ing, though (as some persons shall percase iudge)
 it to bee ouer pooze and base. Others doen wyte
 bookes for them, that bee ferther entreed bothe
 in peres and knowlege: I do (as ye would saie)
 feede the tender age of a young babe of noble
 burthe. That if your grace hath already outlear-
 ned this geare (as with all my harte I would
 wishe that ye had) yet I knowe well, it will stād
 with the good mynde and pleasure of thesame,
 that the comen studies of young scholars haue
 been ferthered, and haue fared thus moche the
 better for your sake. And I shall perhappes here
 after, geue you thynges of moze saigenesse and
 grauitee, when ye shall perfectly haue learned
 all this by harte. For these thynges must in any
 wise

THE PREFACE

Wiſſe bee cunned by harte, to thende that ye maie
 haue them euer readie at hande. Albeie what
 nedeth you to haue any thynges of my makpng,
 ſens ye haue at home in houſeholde with you *Con-*
radus Hereſuachius, a man in all kindes and ſortez of
 learnyng, absolute and perfecte, whom I ſee and
 perceine to beare towarde your grace, ſoche good
 harte and mynde, that (accordyng to the duetee
 and parte of an eſpeciall good ſchoolemaſter) he
 reioyeth at the commoditees, and the honoura-
 ble procedynges of you his pupille and ſcholare,
 moche more highly then at his owne. And this
 manne like as he hath alreadie trained and in-
 ſtructed your childehoode with learning, ſo ſhall
 he bee hable with prudence and faithfull coun-
 ſaill, to dooe you greate helpe and fertheraunce,
 when ye ſhal bee a manne. And to me alſo it ſhall
 bee a thyng, to dooe no leſſe ioye and counforte,
 then high honeſtee and auancement, in ſome be-
 half (bee it neuer ſo little) to haue ferthered your
 moſte excellent towardeſſe, with my indutri-
 ous labour. To conclude, I beſeche almighty
 GOD, that he vouchſalue to conſerue, to ma-
 intein, and to encrease his giſtes of grace, which
 he hath moſte aboundauntly beſtowed on you,
 to the ende that ye maie alſwell ſatiſſie the deſi-
 res and wiſhynges of your moſte vertuous pa-
 rentes, and that ye maie proue euen like well in
 all worthineſſe, as the others of your moſte no-
 ble progenie hetherto haue dooen, as alſo that ye
 maie bee an hable manne, to enioye the poſſeſſion
 of that ioyly fructefull Seigniourie, to the whi-
 che ye are bozne, and appointed to bee heire.
 Thus will I make an ende, after one woorde
 more. While ye beſtowe your ſelf in this geare,
 thinke and remember well, that ye dooe read the
 ſaynges,

O F E R A S M V S.

faiynges, not of Christian menne, but of Gentiles
and Discreauntes, so that ye muste
reade theim with a iudgement.

Yeu en at Friburge, the, 26,

date of Februarie, in
the yere of our
Lorde.

M. D. XXXIII.



**A preamble of the interpreter,
vnto the sayn-
ges of Socrates.**

FOL. 14



Erasmoche, as emong al the
gentile Philosophiers of olde
tyme, there is none, either for
integritee of maners, for vp-
right liuyng, for quickenesse
and (as ye would saie) liuelinesse of sayn-
ges, or for the perfeccion of Philosophicall
humilitee and sufferaunce, to bee compa-
red with Socrates: and in cōsideracion, that
thesame Socrates firste of all that sozte at-
tempted, to withdraue menne from vaine
studies and desires, to the readyng of Mo-
rall Philosophie, and to the trade of vertu-
ous liuing, not onely so framynge and mi-
nistrynge his doctrine, that he might effec-
tually perswade vnto mē, vertue and per-
fecte honestie, but also directynge the exam-
ple and paterne of all his life and doynges
to thesame ende, effecte and purpose: we
haue thought mooste conuenient, to set his
saynges first, as of the which the studious
reader, maie gather & take soche presiden-
tes of holy and innocent liuing, soche nur-
ture

a. j.

ture of vncorrupt maners, soche lessons of
 mildenes and patience, soche discipline of
 eschewyng vice, and all carnall pleasures
 soche paterne of bydlyng, and refreining
 all sensualitee, soche example of con-
 temning worldly gooddes, and
 other vanitees, as shall be
 to ysame right plea-
 saunt fruitfull
 and pro-
 fi-
 table.

The saynges of SOCRATES

FOL. 22



Out of the mouth of Socrares it
came, the goddes to be of all the
best and moſte bliſſed: and that
euery manne, the nerer that he

God is to be
ſoloe as nere
as we maie.

draweth to the facions, and repreſentacion
of theſame goddes, the better he is, and the
moze heauēlike. ¶ If ye ſaie one God, as he
ſaied goddes (for there is but one God) nothyng
maie be ſpoken moze Chriſtianlike.

It was alſo a ſainging of his, that nothing 2.

ought to be deſired of God, in mennes pra-
yers, but vnder this forme, and with theſe
wordes (ſoe he thynges as be good for vs)

What ſort our
prayers ought
to be.

without any ferther addicion. ¶ Where as
the moſt parte of men dooe aſke in their prayers,
one a wiſe with a good dourie, an other aſketh ri-
ches, this manne honours, that manne rule, ſome
long life. as it were preſcribyng, and appointing
to God, what he ſhould doe. But God of hymſelf
before we dooe aſke, doeth beſte knowe, what is
good and expedient for vs, and what is not.

His mind was, y sacrifice ſhould be doen 3.

to the goddes, w as ſmal charges as might
be, for that y goddes, as thei haue no neede
of the goddes of mortall men, ſo thei haue
moze regard to the hartes of thoſe, that of-
fer ſacrifice, then to their riches: otherwiſe,
ſo aſmoche as commonlie the worſte diſ-

Sacrifice to
God ought not
to be over ſum-
ptuous.

a. y.

poſed

SOCRATES

posed persones haue moſte aboundaunce of woꝛldly gooddes, the woꝛlde wer at an euill point, if God wer better pleased with the ſacrifice of the naughtie persones, then of the good. And to that ende he vſed greatly to allowe this verſe that foloweth of the Greke poete.

καὶ δὲ δύνα-
μις δ' ἐξ-
αίψα ἰεῖ ὁ
θανάτου
θεοῖσι.

Eche manne to his power in any wiſe.

Vnto the goddes to dooe ſacrifice.

This ſaying toucheth vs Chriſtian men alſo. whiche doe beſtowe coſte and charge out of all meaſure in adournyng temples, and in executyng high feaſtes and funeralles. Where as we ſhould moche better content and pleaſe God, if that, that is aboue good houſbandlike clenlines, we would beſtowe in almes vppon our Chriſtian brethzen, beeyng in extreme neede. Semblable meaſure he taught to be vſed alſo, in receiuyng and interteinyng of gaeſtes and ſtraungers. When thei reſort to vs, euer hauyng in his mouth, the verſe aboue ſwritten: Eche manne to his power. &c.

Glendee fare
to moche for
euill gaeſtes.

4. **W**he it was told him by a frende of his that againſt the receiuyng of certain gaeſtes into his houſe, he had ſclendzely prepared for them: if thei be honeſt men (q̃ he) it wil be enough: if not, a great deale to moch

Vertue and te-
perate diet to
be vſed.

5. **O**ne leſſon of his was, that men ſhould abſtein fro meates, whiche might prouoke a man to eate, hauyng no appetite, noꝛ beeyng houngrie, and alſo from that drinke, whiche

whiche might tempt a man to drinke, not
beyng thirstie. ¶ For meate and drinke wee
ought not to vse, but as the necessitie of the bodie
requireth.

Socrates said, the best sauce in the world 6.
for meates, is to bee hounge. ¶ Because *Hounger is the*
thesame bothe sweeteth all thynges, and also is a *best sauce in the*
thyng of no cost ne charge, and by this meanes *world for meat*
did he for his part euer more, eate and drinke with
pleasure and delite, for he did neither the one, nor
the other, but when he was hounge and thirstie.

¶ Yea, and to endure hounge and thirst, 7.
he had purposely exercised and enured hym *The luste and*
self. For after swette or greate heate taken *appetite muste*
in the wastleyng place (where thei vsed to *bee restrained.*
wastle, and walke for the exercise of their
bodies) where as others would nedes haue
drinke by and by, in all the haste: Socrates
would neuer drinke of the first cuppe. And
beyng demaunded wherfore he did so, that
I maie not accustome my self (q he) to fo-
loe my sensuall appetites, lustes & desires.

¶ For sometymes though a man be thirstie, yet *In taking mea-*
is it a noysome and daungerous thing to drinke. *tes and drinks*
And in this case, whē reason aduisech to forbear *reason is to be*
and the appetite pricketh to take drinke, a man *solod, and not*
ought rather to folowe reason. *the appetite.*

¶ He saied, that soche as had well broken 8. *Inordinate*
them selves, to vertuous liuyng and tem- *liuyng, is*
perate diete, did perceiue and take of the *moche more pe-*
infall then ber-
tuous liuyng.
a.ij. same,

The incontinencie
necies ensuing
of inordinate
conuallence.

same, bothe moche more pleasure and lesse peines, then soche as with al high cure and diligence, did on euery side make prouision to haue al thinges of pleasure. ¶ Because the pleasures of inordinate liuers, besides the tormentes of their owne naughtie consciēce, besides infamie and pouertie, dooe brede oftymes euen in the verie bodie more greife, then delectacion. And contrariwise. What thinges been most honest the same wearen also moste pleasaunt, if a man haue been accustomed vnto them.

To bee as a
bond seruaunt
to the pleasures
of the bodie.

9. He saied, that it was a foule shame, if a man wilfully, beyng as a bonde seruaunt to pleasures of y^e bodie, made himself soche an one, as no man would by his good will, haue to his seruaunt at home in his hous. And in soche persones he saied, that there was no maner hope of recouerie, excepte that others would praie to the goddes for them, that (for asmoche as thei wer vtterly determined, to be bond seruauntes) their fortune might bee, to gette, good, and honest maisters. ¶ For, his opiniō was, that no persones doe liue in a more filthy or beastely, and in a more swetched or miserable state of bondage then soche as bothe in minde and bodie, been captiue to naughtie pleasures.

10. Socrates beeyng demaunded, for what cause he would not beare some publique office in gouernyng the common weale,
sens

sens that he could singlare good skill, how
to administer the same: answered, y person
to doe moche better seruice in a citee, whi-
che did make a greate number of men, apte
and mete to be rewlars in a cōmon weale,
then hym that well could gouerne the
same, in his owne persone onely. ¶ The

To dooe bene-
fite too a whole
multitude.

self same answered did *Nicolaus Leonicens* make vn-
to me in the citee of *Farrare*, when I saied: that I
meruailled, why himself did not practyse *Philisike*
of whiche facultee he was a Doctour, and a pu-
blique reader: I auaille moche moze, saiethe he, in
that I teach all thother *Philiciās*. Noz a moche
vnlike answer did *Willham*, late Archebischop
of *Cantorbury*, the singuler *Mecenas* of al my stu-
dies, giue vnto me, stiffely refusyng to take a be-
nefice, of his collaciō and sayyng: with what face
maie I take to my vse and profite, the money of
those persones, to whom (as beeyng a man igno-
raunt of their language) I can neither make ser-
mons, noz doe good in rebuking of their mischa-
mour, noz in giuyng the cōmfort: noz yet in due-
ly executyng any part of the office of a good shep-
heard or curate. As though ye doe not moze good
of he, in that by your bookes, whiche ye haue made
and set forth, ye dooe instruct and teache all pa-
stours and curates, then if ye should bestowe all
your tyme and seruice, vpon one sole parish of the
countree. I knowleged that it was on his partic-
berie freely spoken, but yet he did not perswade
me, ne byyng me in mynde to take the benefice.

*Nicolaus Leonis-
cenus* a *Philis-
cian* in *Italie*.

William Warha
Archbischop of
Cantorburie.

Mecenas was a
noble man in
Rome & a great
man with *Augu-
stus Cesar* and
so great a fauor-
er, promoter, &
setter forth of
Virgil, *Horace* &
soche other les-
ned men, that
euersens his
time, all those
that dooe notas
blie promote,
helpe. or fauour
studētes or lear-
ned men, are of
his name called
Mecenates.

¶ Beeyng asked, by what meanes a man
might atteigne an honest name and fame:

a. iiij.

if

Honest name
and fame hold
it is to bee per-
chased and ac-
quired.

if he earnestlie applie hymself, q Socrates,
to be soche a man in deede, as he desireth to
be accompted and esteemed. ¶ If a manne
would faine be reputed a good plaier on the lute
or organ, it is necessarie that he performe, & doe soche
feates, as he seeth doen of the, who been allowed
for perfecte good plaiers on that instrumente. As
he that hath verie slender sight, in ministering
physike, is not therefore a physician, because he
is sente for, to take cure of pacientes, and hath by
the comen voice of men, the name of a physician:
so is not he by and by, a good gouernour in a co-
mune weale, or a good officer, that is by the voice
of the people so bzuted, excepte he knowe also the
right facion and waies to resole the citee, and to
kepe it in good order.

12. The art of go-
uerning a com-
mon weale.

¶ He saied, that it was a thyng, moche a-
gainst all reason, where as no man setteth
by any handie crafte or occupacion, with-
out his great shame and reproche, whiche
hath not learned thesame afoze, and wher
no man will put to making a nest of bores
or a cupbourd full of almeries of Joigners
werke, to one that neuer was a werkema
in that misterie: That to publike officers,
soche persons should be admitted, as haue
neuer giue studie to those disciplines, with-
out whiche no man maie be able accordin-
gly, to erecute a publike office. And where
as euery bodie, without excepcion, would
crie;

erle: he on him, that would take vpon him,
to sitte and holde the sterne in a Shippe,
hauing none experience in the seate of Ma-
riner shippe, Socrates saied, that thei were
moche moze to bee cried out vpon, whiche
tooke in hande the regimēte and gouer-
naunce of a common weale, beeyng vner-
perte of that parte of Philosophie, whiche
giueth pzeceptes and reuoles, how to order
a Citee oz a Common weale. ¶ Neither
did Socrates suppose that person, worthe to be cal-
led a craftie beguiler of men, whiche of some foo-
lish body (perswaded thereunto) did receiue and
take either money, oz some peece of plate, whiche
he was not able to repaie, but moche rather those
persones, he pronounced worthe to be accom-
ped deceiptfull, bobbers of men, whiche by fraude
and gile, did make eche man beleue, that thei were
able men to take vpo them, the reuole and gouer-
naunce of the whole worlde, where as in deed,
thei are but vilaines and slaues, nothing worthe
to bee had in estimation. This sayng moche ne-
rer toucheth christian princes, officers and Bil-
shoppes, then the Gentiles oz infideles.

He was wonte to saie, that there is no
possession oz treasure moze pzeious, then
a true and an assured good frende, noz of
any other thyng in the worlde besides, to
be founde moze good, profite, oz els plea-
sure. And therefore, he saied, that many
a. v. persones

13.

A true frende
is an high
treasure.

They doe as see
 versee that take
 the losse of mo-
 ny more gre-
 uously then the
 losse of a frend

persones doe as see versee, in that they take
 the losse of a little money, more greuously
 at the harte, then the losse of a frende, and
 in that they crie out and saie, they haue cast
 awaie and lost a good tourne, beyng so be-
 stowed, that they haue not as good againe
 for it, whereas by the same they haue per-
 haps purchaced a frende, more to be set by
 then any gaines of money in the worlde.

14.

What maner
 persones ought
 to bee receiued
 into frendship.

As we doe not put images to making,
 but only to soche workemen, of whom we
 see some number of images well fauoured,
 lie and minionlie made afoze. So should
 wee take no persones vnto our frendship,
 but soche as wee perfectly knowe, to haue
 tried themselves faithfull, and seruiceable
 frendes to others afozetymes.

15.

Of a certaine man, somewhat sharply
 beating a bonde seruant of his own, So-
 crates asked, wherfore he was so vengea-
 ble eagre, Marie (or the other) because this
 knaue, whereas he is the greatest glutton
 and rauener of meates that maie be, yet is
 he the moste idle lubber alieue, and where-
 as he is the moste couetous felowe in the
 worlde, yet is he the moste slothfull that is
 possible to be. Then said Socrates, haue ye

neuer

neuer yet vnto this daie, cast well in your minde, whether of bothe hath moze neede of coiling, ye, or your seruauant? ¶ Would God, that euery bodie, whensoever thei rebuke & punishe in other persones, the same thyng that thei perdone in themselves (or if not thesame, a moche worse thyng) would saie to themselves, that *Socrates* saied to that manne.

Many men punish in others thesame thinges in whiche themselves are offenders.

To a certain person, whiche in deede 16.
would verie faine haue gon from home to the * *Olympia*, with the tediousnes of trauailing so ferre a iourney, vtterly discouraged, thus saied *Socrates*: whereas being here at home, thou walkest to and fro, oft seasons in maner all the whole daie, as well afore diner, as befoze supper: if thou stretch the walkings that thou vsest at home, and laie theim on length, by the space of fife or sixe daies together, thou shalt easily reache to *Olympia*. ¶ This high switted man did evidently shewe, that thyng that maketh vs falled harted, in taking peines and labours, to be rather our imaginacion and conceipte, then the verie labours in deede. If any daunger, losse or trauaill must be susteined about any honest matters, wee finde excuses, we will none of it, it standeth cleene against our stomackes, whereas in matters, not worth a blewe point (for I will not saie in thinges vn honest) we wil spare for no cost: thus some persones being invited and exhorted, to fall to the studie of letters, make their excuse that thei be sickely,

* *Olympia*, were certain games of renning and wrassling, whiche *Hercules* did first ordeine in the honor of *Iupiter* to be celebrated & kepte euery 5. yere, in a certain place called *Olympia*, situate and lying in the countree of *Archaia*, betwene the townes *Eli*, and *Pisa*, in whiche *Olympia* *Iupiter* had a temple, & was therefore called *Iupiter Olimpicus*, or *Olympus*.

To take pain or trauaill in honest matters

SOCRATES.

each man findeth excuses.

Diseases of late banquetting and whores haunting.

Nicenes and tendernes maketh mā vnapt to labour.

sickely, that thei can not slepe, ne take their naturall reste in the nightes, that bookes are verie chargeable: and yet in the meane tyme, thei will plaie all the whole night througħ at Dice. thei will with bolypng and drinking get the feuer, the goute, the hydroplic, & a paire of blered eyes: thei will with whores haunting catch the paulsie, or the great pockes, otherwise called the French pockes.

17. An other certain man cōplaining, that he was euen doggue wearie, and clene tired with goyng a long iourney, Socrates asked, whether his boye had been hable enough to kepe scote with hym all the waie? He saied, yea. Went he leere (q Socrates) or els charged with the charge of any burden? He caried a good preatie packe on his necke, saied the man. And what? Dooeth the boie finde any faute, that he is werie, q Socrates? When the feloe had saied naie, and art thou not ashamed (saied Socrates) of soche nicenes, that goyng on the waie emptye, and boide of any burden, thou shouldest be werie, sens that he haupng caried a fardelle, complaineth not of wearinesse.

Socrates declared the seruaunt in this behalfe, to bee in moche better case then the maister, that for asmoche as he was better enured with labouryng he feelde lesse grete of his labour.

18. It was a common guise, to tell folkes, thesame that in other places is called, caryng,

tyng, or feastyng, to bee called in Greke
amonges the Atheniens, $\epsilon\upsilon\omega\chi\epsilon\lambda\alpha\zeta$, by the
whiche woꝛde he saied, that we wer put in
remembꝛaunce, that meate ought to be ta- Repastes mea-
surable to bee
taken.
ken, with soche measure and sobrietee, as
neither the bodie, noꝛ the minde, might be
ouercharged. Alludyng (I suppose) to this,
that the Greke woꝛde, $\phi\chi\epsilon\lambda\alpha\zeta$, souneth in
Englishe to be caried, wherof is deriued a
nowne, $\phi\chi\epsilon\lambda\omicron\upsilon$ in Englishe a carre. Albeit,
 $\phi\chi\alpha$ is Greke also for meate, and thereun-
to is added this sillable, $\epsilon\upsilon$, that vpon the bo-
die might not be laied a moze heauie bur-
den, then it wer wel able to awaie withal.
¶ For this sillable, $\epsilon\upsilon$, in composition of Greke
vocables, betokeneth a certain facilitie & com-
modiousnes, annexed to the thing. Then $\epsilon\upsilon\omega\chi\epsilon\lambda\alpha\zeta$
is to bee not ouer full gorged, but to bee refreshed
with a light repast, soche as the bodie maie easily,
and without incōmoditee awaie withal, taken by
translacion, of the easie lading or burden of a cart.

He saied, that vpon soche childzen espe- 19.
cially, ought to be bestowed vertuous edu- The better o-
burthe that a
child is, the
better ought
his bringing
vp to bee.
cation, and good bzingyng vp, as wer best
of birth, and came of the moste honeste pa-
rentage. For in soche is comonly seen (said
he) thesame thyng that is seen in Horses,
among

Excellent good
ly wittes mar-
red by cull
maisters.

among whom, soche as been Coltish, or
full of courage, and of kindly towardnes,
if thei be brokē in season, and well taught,
euen while thei be verie young coltes, thei
growe to bee pure bonie ones, and applia-
ble to doe whatsoeuer a man will put them
vnto: if other wise, thei ware skittish past
maistering, and good for no purpose. And
therfore it chaunceth, that in maner all ex-
cellent goodlie wittes be marred, thzough
default of skill in their teachers & bzingers
vp, who euen at the firste dashe, of quicke
horses make verie dull Asses, because thei
can no skill how to maister, haulte coura-
ged stomackes, and soche hartes as will
not be bzought vnder, ne be made vilaines

20. Many a tyme and ofte did he saie, that
persone to doe like one without all shame,
whiche, where as he made his oren euery
daie fewer and fewer, yet required in any
wise, to be accompted a good colweard: but
yet a thyng moche more standing againste
reason, if a man would desire to be reputed
a good gouernour in a cōmon weale, when
he daily diminisheth the nōber of his peo-
ple.

These wordes he spake aserfe of against
Crisias & Charicles Crisias and Charicles, whiche had put to death, ma-
ny

ny of the Citezens, neither was the same vnknown vnto them. For Crinias manaced and thretened hym, that onelesse he chambered his tongue in season, there should ere long be one ore the fewer for hym. And what he thretened in swoordes, he perfozmed in deede. For, by the meanes of Crinias was Socrates put to death.

cler, wer two of
the thirtie tithe
nes in Athens.

He had chosen out of the old authours 21.
certaine verses, whiche he vsed verie often
tymes for Prouerbes, among whiche this
verse of Hesiodus was one;

Εἰργον ὀυδὲν ὀνειδος, ἀέργει δ' αὖτ' ὀνειδος.

No kinde of labour is a thing of shame.

Idlenes euer
more worthe
blame.

But idlenes euermore, worthe blame.

By this verse he did counsaill yong folkes,
not onely from idlenes, but also from all vnprofi-
table or vnfruitfull accions. For, Socrates reke-
ned them also, in the nnumber of idle persones,
whiche spent all their tyme in dicynge, in reueling
or banquetting, and in whoze huntynge.

Vnfruitfull do-
inges bee as es-
uill as idlenes.

Also this verse of Homere, as sheweth 22.
bothe Gellius and Laertius:

ὅττι ζῆν μεγάροισι καλῶντ' ἀγαθῶν τε
τέτυκται.

That is.

What euer is doene eche where about,

As well within our hous as without.

By this verse, he did not onely call back, soch
as would giue eare to hym, from busie medleyng
with other mennes matters, but also from al kin-
des of learnyng, beyng not necessarie to bee had:
as from the exacte knowlege of Astrologie, or of
Geometrie,

To be onefull
of medleyng in
euery bodys
matters.

SOCRATES.

What goodnes
ensueth of the
knowledge of
morall Philos-
ophie.

Geometrie, or of naturall causes, or of thinges su-
pernaturall) to the knowlege of morall Philoso-
phie, the perfect intelligence wherof doeth make,
that wee maie thoroughly knowe our selves, and
that wee maie gouerne & coueigh, aswell our own
priuate matters, as also the publique affaires of
the commō weale accordingly, & to good purpose.

23.

Whatso is a-
boue our reche
we haue naught
to doe withall.

To the same purpose serueth this say-
ing also, whiche is fathered on Socrates,
and is of greate auctoritee, what is a boue
our reach, we haue naught to doe withall.

For, thus was he wont to aunswere menne,
wondering why he would euer more be reasoning
of maners, & of good behauiour, but neuer of the

* Soche natu-
rall effectes as or of any* impressions there chauncyng.
bee doen nigh vnto the sterres, or as ye (would saie) aboute the reache of
mannes familiare knowlege, are called in Greke, μετέωρα, as for ex-
ample: the generacion of mistes, haile, raine, snowe, lightenyng, shooting
of sterres, opening of the aie, blasing sterres, heggues that are seen
in the feldes by night like fierbrandes, or Torchies, with soche other
thinges. Of the naturall causes producing, and generacion of whiche
thinges, Aristotle writeth 4 booke, & entitleth the περὶ μετεωρῶν
But Socrates would neuer take vpon him, to determine soche thinges,
as were aboute the compasse of mannes familiare handling.

24.

When a certain feloe, had of a lasciu-
ousnes or malapertnes, giue him a spurne
on the shin, as he was goyng on his waie,
in the strete: to soche as wondred, that he
could patiently suffre it, why, what should
I doe (q he?) when thei counsailled hym to
take the law on the feloe; a gētle ieste (said

Socrates)

sciently
spoken,

Socrates:) if an Asse had giuen me a stripe with his heele, would ye haue saied to me, take the lawe on him? **¶** He thought no difference to bee betwene an Asse, and a man behauing hymself like a brute beast, & endewed with no vertue or honest qualitee, and to seem a thyng moche againste all reason, not to suffre at a mannes hande, that ye could finde in your harte, to abide of a brute beastes doyng.

Between a beaſt
and a man of
brutiſhe condi-
tions there is
no difference.

A certain persone beyng of hym biddē 25:
good ſpæde, ſaied to hym againe, neither
buff ne baſſ. Neither was Socrates there
with any thing diſcontented. But his fre-
des meruaillynge thereat, and ſumynge at
the leude faction of the ſeloe, he ſaied as fo-
loeth. If one ſhould paſſe by vs, that had
ſome wuſe diſeaſe in his bodie then wee,
none of vs would for that reſpecte, bee an-
grie with hym, why then ſhould I bee diſ-
pleaſed with this ſeloe, that hath a more
cancarde ſtomacke then I haue?

The paciēce of
Socrates, & angre
well reſtrained.

Euripides came and brought vnto Socrates 26.
tes, a booke of Heraclitus his wrytyng and
makynge, whiche booke perused, Euripides
aſked, what he thought of it. By Iupiter
(ſaied Socrates) that, that I haue been able
to vnderſtande, me thinketh to bee toylie
good ſtuffe, and of like goodnes I ſuppoſe

Heraclitus was
a philoſopher
but he wrote ſo
obſcure & deeke
a ſtile, that ſcar-
cely any man
was able to vn-
derſtande him,
wherefore he
was named:

b. j.

to

NOTE IV
Heracitus the
Derke.

to bee the residue also, whiche I haue not
vnderstande. But wee haue neede of some
young Marliā to expounde the meaning of it
¶ He did in this sayng (not without a sharpe
taunt and poynaunt checke) note the obscure and
dercke stile. whiche the said writer with greate
studie & labour, purposely sought to haue: wher-
of in deede he had this name giuen vnto hym

NOTE IV, that is: Heracitus the Derke. Of the

Delius natator in
the Greke Wo-
uerbe, was cal-
led a cunningg
swimmer, that
drowning. And
meaning that
and coked, that
is to saie: confused & set at a staie with reading the same.

¶ Drouerbe * Delius natator (for whom is here putte
Merlian) I haue spoken at large in my werke of
Greke and Latin Drouerbes, entitleed Chiliades.
could keepe himselfe still aboue water, without perill of
Socrates applied that to the readers of Heracitus bookes
except they were very cunning, they should sone be drowned
and coked, that is to saie: confused & set at a staie with reading the same.

27. When Alcibiades had by the waie of

Alcibiades was
a young gentle
man in Athenes
whose life Plu-
tarchus writeth
at large.

free gifte offered him a faire large platte of
grounde, to builde himselfe an hous vpon,
what? (¶ Socrates) if I had neede of a paire
of shoes, wouldest thou come and giue me
a peece of leather, wherof to make my selfe a
paire of shoes? And in case y shouldst so do,
wer not I worthe to be laughed to skorne
if I toke it? ¶ By this similitude he refused
the gifte, whiche should stande him in no seruice.

A gift that will
doe no profite.
is to be refused

28. In walking by and doune in the mer-
cate place, as he beueed on eche side the
aboundaunce of wares, that were there
to be solde, he vsed thus to saie to hymselfe,
how many thynges haue I no neede of.

The frugalitee
of Socrates.

¶ But

But others bee sore vexed at their hartes,
thus thinkyng: how many thynges doe I lacke.

Socrates was of his owne behalfe ioyous and glad
that liuyng accordyng to nature, and accustomed
to the vse of fewe thynges, he neither was desirous
to haue, nor yet did lacke, clothe of golde, of
purple, precious stones, Iuerie, aresse hāginges,
and the other delices of riche men. whiche he verie
many tymes, saied to bee thynges moze apte
and fit for disguisinges in stage plaies, then for any
seruice, vse or occupiung to the life of man necessa-
rie. To whiche mening, he vsed these iāblike
verses of a certain greke poet whatsover he was
τάδ' ἀργυρέαματ' ἐστίν, ἥ τε πορφύρεα

Εἰς τὰς ταγῶν δὲς χερσὶν, ὅκ' εἰς τὸν βίον.

This siluer plate, and riche araie

That is.

Of purple hewe, doeth wonders well:

For disguisynges in a stage plaie,

Our life nedeth them not a dele.

He saied that man to be mosse like br. 29.

to the goddes, whiche feele lacke of fewest
thinges, sens that the goddes feele lacke of
no maner thyng at all.

But the common
people thinketh, nexte cousins or feloes to God
hymself, to bee riche men, whose delices nothyng
is hable to satisfis. For, of those is saied in one of
the comesies of *Terence*, how ye lead your life in al
ease and pleasure. And that dooeth *Homerus* attri-
bute vnto the goddes, whom in many places he
calleth ἑἶον ἄγουντας, lining in al ease and plea-
sure. And he liueth in all ease and pleasure,
that with a verie little, is throughe con-

what persones
liues in al ease
and pleasure.

SOCRATES

contented and satisfied.

30. **Frugaltee,** It was an other sayng of his, that who so eateth drie bread with pleasure, the same nedeth no meate to it. And to who no manner drinke cometh not amisse, the same requirith none other Cuppe, but soche as is readie in the waile. **For,** hunger and thirst is for all thinges, the beste sauce in the worlde.

Hunger and thirst, the beste sauce for all meates.

31. **No possession** He said y it was a ready thing for every man, if he had any notable good thinges of his owne, to name what it was, whereas it was a verie harde thyng, to name what true frendes he had, and yet no possession to bee moze dere and precious or harder to come by, then a true frende. **In** this sayng, he checked the preposterous & ouerthwarte iudgemente, that the common sort of people haue of thinges, as the which passeth lest of that thing whiche ought to bee sette by mozte of all. A bodie thinketh hymself well emended in his substaunce and riches, to whom hath happened some good gutbe of money, and maketh a great whynng, if he haue had any losse of y same. But he that hath gotten a good frende, thinketh himself in no moze happie state, then he was afoze, nor maketh any mournefull chere, when he hath losse a frende.

The preposterous iudgement of the common people, in esteeming thinges.

32. **Unto** Euclides beyng verie studious of contencious cōclusions, and cauillacions of subtile reasonyng, he saied: Euclides ye maie percase matche with * Sophistes, but
with

With men ye can not haue to dooe. **¶** *¶* Signifying that Sophistrie dooeth no helpe, vse ne seruaice to doings in publique affaires, or bearing offices in a common weale. whiche publique offices, who so is a suiter to haue, it behoueth the same, not to plaie thicke Shorner with insolubles, and with idle knackes of Sophisticacions, but rather to frame and facion himself to the manners and condicions of menne, and to bee of soche sorte, as other men be.

¶ The that will liue emōg men, must frame hymself to the facions of menne.

*Sophistes at the first beginning, wer men that professed to bee teachers of wisdom and eloquence, and the name of Sophister, was had in honor and price, and thei wer of the same estimacion, and of the verie same order, facultee and science, that afterward wer called Rhetores, that is Rhetoricians, yea, and also Logicians. *¶* For, when the Sophistes fell to cauelling, triabling, and trifling, by little and little, their estimacion decayed, so that ere the time that Socrates leued in, a Sophiste was a name of contempte and hated, and so is it yet still vnto this daie.

He saied, that science and cunnyng, is **33.** Science and cunnyng is the onely good thing of the worlde: and cōtrariwise ignorance the onely euil thing *the onelle good thing of the worlde, & ignorance the onelle euil thing.* **¶** For, whatioeuer persones dooe commit any vniuste thyng, the same offend in this behalfe, that thei be ignorant, what is to be doen toward euery partie, eche in his degree. And soche as be manfull hardie, for none other thyng bee manfull hardie, but in that thei know those thinges, worthe to bee sued for, and to bee desired, whiche the multitude demeth worthe to be abhorred. And soche as be intemperaunt, that is: foloers of their naughtie appetites and lustes, doe in this poynt erre, that thei thinke those thynges, to be sweete and honest, whiche are nothyng so. Therfore the higheste good thyng in the worlde, saied Socrates, to be the science or perfect knowlege of thinges, to be desired with harte and minde, and of thyn-
b,iii. ges

ges to be refused or avoided.

34. To a certaine man sayng, that Antisthenes the philosophier, came of a mother that was of the countree of Thrace, and so by the waie of reuiling or despite, laing to the charge of the same Antisthenes, that he was a moungrill, and had to his father a Citezen of Athenes, but to his mother a woman of a barbarous or saluage countree: What? (y Socrates) trowest thou that it had been possible for soche a toillie man as Antisthenes, to be bozne of a father and a mother, beeing bothe of theim Atheniens?

The corrupte maners of the citee of Athenes in Socrates his tyme.

Noting the moste corrupt maners of the Atheniens, that moche rather of a Thracian, or of a Scythian might issue an honest or wel disposed manne then of an Athenien: For all the honestee that Antisthenes had, he thought he might take his mother

35. He saied, that of all possessions in the

Time of vacacion well spent, is an especiall good possession

woylde, vacaunt tyme of leasure, is one of the verie best. But by vacaunt time of leasure, he meaned not sloungging, loitryng, or slothfull idlenes, but to be quiete from troublesome rissynge, and combrous buisnesse of the woylde, & from the affeccionate appetites, perturbyng and corruptyng, the tranquilitie of the mynde.

- 36.

The humilitee of Socrates.

Of all the saynges of his, there is none so moche taken vp, as that he saied, that he knewe nothyng, sauing onely this, that he knewe nothyng. For, he enquired of ene-
ric

rie thyng, as though he were in doubt: not that in deede he had no certain knowlege of any thing but by this dymesse, he did declare his owne modestie and softnes, and reproveth the arrogancie of others, who professed and openly toke vpon them that thei wer ignoraunt of nothyng, whereas in deede thei knewe nothyng at al. Certain *Sophistes* The arrogancie of *Sophistes*. did openly take vpon them, that thei would at the first sight, make aunswere to all maner matters, that should bee laied afoze them, or put to them: the presumptuous ignoraunce of soche persones, did *Socrates* oft times blanke and confounde. And for this verie thing and none els (as himself toke and expounded the matter) was he by the voice or testimonie of the god *Appollo*, iudged a perfect wise man, because that albeit he had ignoraunce of all thinges, like as other men had: yet in this behalf he was aboue them, that he knowledged his ignoraunce, whereas the residue wer busying of this thing also, that thei perfectly knew nothing.

Laertius ascribeth to hym this sayng 37. *Laertius* is a Greke author, that writeth the liues of al thauncient Philosophers
also: to haue well begonne, is a thing halfe doen. For, he saied: that he had euen now alreadie finished halfe his werke, who had ones entered and begonne. For, some there be, that in lingeryng and dzyppng foorth, and consultyng, spenden out all their life. The sayng is halfe a verse of the Greke Poete *Hesiodus*:

Ἀρχὴ ἡμῶν πάντων.

Beginnyng, is halfe of the whole.

These persones, that bought thinges, 38. As greene, made ripe by art, ere thei wer full in seasō, burlis, cherles, peas, quablings, Damascene, at high pices, he saied to be in dispaire, lest thei winces. &c.

b. iij.

thei

SOCRATES.

*Foolishe haffe,
and needlesse.*

thei should not liue, vntill thesame might
be thzough ripe. **E**xcepte it bee for soche a
respect. a greate folie it is, to buie soche thynges,
bothe with moze charge, & also the thinges being
not yet come to their goodnesse: but beyng worse
then shortly after thei would be, whereas with-
in a while, after thei maie haue thesame thinges,
bothe for lesse money, and twise as good. Thus
did he by all waies possible, call backe vnto a so-
ber iudgement, the desireful appetites and lustes
of men, beyng boide of reason.

39. At a certain time when Euripides, was
in soche wise, treatyng of vertue, that he
brought in these wordes.

κράτιστον εἶναι ταῦτα ἔαυ ἀφειμένα.

These thynges, at auenture in this case,
It is best of all, euen to let passe.

As though vertue might by no meanes
possible be founde out. **U**p stood Socrates,
sayng: that it was a madde thing, where-
as wee thinke it labour well bestowed for
our slaue, lackey, or page (if he be not found
at the first sekynge) still to make serther en-

*Vertue though
it come not at
the first, yet by
diligent seeking
at length, it may
be founde out.*

quierie, vntill he bee founde out: to Judge
vertue vnworthie any soche diligent seek-
yng, that thesame maie at length be found
out, if it com not to a mā at y first assaigng.

40. Beyng asked of a certaine young man,
whether of these twoo thinges, he thought
better

better for hym, to marrie a wife, or not to marry: whether of bothe thou doe (said he) it will turne thee to sorowe.

Signifying aswell to liue out of wedlocke, as to liue in Matrimonie, to haue disquietynges, and vexacions annexed vnto it, the whiche vexacions vtterly to endure, it was necessarie to prepare the mynde afore. To liuyng a single life, is annexed solitariness, or lacke of companie, lacke of issue, vtter decaying, and wearyng out of the name, a stranger to enherite your gooddes and possessions, after your deceasse. With matrimonie cometh carefullnesse without ende, continuall querelyng and complainyng, to be caste in the teeth, and to haue daely in your dishe, the dourie that your wife brought with her, the soare browbēdyng of your wifes kinsfolkes, the tattelyng tounge of your wifes mother, liers in a waite to make thee cuckolde, the doubtfull ende or prooffe and vncertaintye, what your children shall come to, with other incommodities & displeasures innumerable. And therfore in this case, ther is no soche chosing as is betwene good and euill, but soche, as is betwene lighter, and more greuous incommodities.

One of his frendes, complainyng and 41.

findyng fault that in Athenes, the prices of all thynges was verie high, for wine that was called Chium, should stande a man in .rr. s. an hogeshed, purple silke, or crimasin would coste after the rate of threepoundes the yearde: a pinte of honie. .rr. d. He tooke hym by the hande, & led hym into his boul-

b. b. tyng

To marrie or not to marrie, bothe waies byng repentaunce,

The incommodities of liuyng out of wedlocke.

The incommodities of liuyng in matrimonie.

vinum Chium of the Isle Chios where it was made. Hemina was the halfe measure of Sextarius, whiche Sextarius was the 6. part of a Galon, so that Sextarius was

lesse then our
quart, & hemina
lesse then our
pint, at lestwise
if the gale mea-
sure among the
Atheniens in old
time wer equal
with the galon
measur that we
use now.
where none ex-
cuse is used all
things at good
cheape.

tyng house, sayng, of this maie ye haue a
pinte for an halfpenie, therfore is cozne no
thing deere, but cheape inough. Fro then
ledyng hym to his storehous of Oliues, of
this (saieyth he) ye maie haue a quarte for
twoo bzasse pens. And therfore, not all
thynges in the Citee bee dearelie solde.

¶ He that is contented with a little, and satisfied
with thynges necessarie, is as good as a clarke of
the mercate, to make all thynges good cheape, for
his owne vse and occupyng.

42.

Archelaus king
of Macedonia.
Socrates refused
to take gistes,
whiche he was
not able to re-
compense.

Seneca was a
great manne in
Rome, & a no-
ble Philosopher,
scholmaister vn-
to themper-

our Nero 43.
by whō he was
put to death, af-
ter that he had
writē many ex-
cellent goodlie
bookes of mor-
tall Philosophie
Socrates coulde
lack nothing e-
nough his icolers
* that gi-
ue a thing,

Archelaus the king had called Socrates
to his seruice, promisyng vnto hym many
gate thynges. Socrates made answer, that
he would not come to hym, of whom he
should receiue any benefites, sens that he
was not able to giue hym as good againe.

¶ This sayng dooeth Seneca improue, for that
a Philosopher (saieyth he) perswading the content
of golde and siluer, giueth a greater gifte, then if
he should giue golde and siluer.

On a certain tyme, when he was come
home againe fro the mercat place, he said e-
nough his frends: I wold haue bought a robe
if I had had money. ¶ He craued nothyng,
but did onely alter a mardely sort, giue a bisworde
of his greate penury. A non among the frendes of
Socrates was moche high sute, of whiche of their
gistes Socrates should haue this cloke. And * yet
who so euer gaue it after that woorde spoken (as

Seneca

Socrates spitteth) gaue it ouer late.

To a certaine personne complainyng, that goyng into straunge Countrees, for learnyng and knowledge, had nothyng auailed him: not without cause (as *Socrates*) hath that chaficed vnto thee: for thou wer in straunge places stil accompanied with thy self. ¶ Many folkes, thinke prudence to be gathered by rowing into ferre countrees, where as *Horace* crieth out, sayng.

Coelū, nō animū mutat, q̄ trās mare currit.
Who renneth ouer sea, from place to place.

Though he chaūge aire, his mīd is as it was

The companie and conuersacion of wise and perfect good men, bredeth knowlege & experiēce of the worlde, not the mountaines and the seas.

When he had caught a good cusse on the eare, of a feloe in the strete, he answered nothing els, but that mē had no knowledge, at what seasons thei should come abroad, with their salettes on their heddes. ¶ A thing moche like to this, doeth *Laertius* saith vpon *Diogenes*.

He saied that he woundred, where the tuning makers of images in stone or metalle, did with all their possible studie and diligēce, the vttermust of their power, that a stone might be in figure and shape, euen verie like vnto a liuelie creature, that thei

after that it is asked, getteth it ouer late.

Unfruitful being from home in strange countrees.

That is, being the same facious which thou didst at home.

A mā may come home from beyond the sea, as wise & as well learned as he went forth, except he seeke to vse the companie of wise and learned mē. * The patience of *Socrates*.

SOCRATES.

Socrates a maker of stone Images, afore he went to the studie of Philosophie.

did not seemblably proude, that themselves might not bothe appere, and also be in be-
rie deede, like vnto stones insensate. ¶ In
deede, some writers there be of this opinion, that
Socrates before he diuerted to spende his tyme in
Philosophie, was a worker of magerie in stone.
¶ And that is the cause, why he doeth make the most
part of all his similitudes, by images of Waccus with

47. Young folkes,
to bewe thesel-
fes in a glasse.

The defaultes
of the bodie
must with hone-
ste of maners,
be redubbed.

He exhorted young springalles, euer
now and then, earnestlie to bewe and be-
hold themselves in a glasse, to the ende, that
if thei wer beautifull, and of good feature
of bodie, thei should beware to commit no-
thyng vncomely for thesame: if other wise,
that the defaultes of the bodie, might with
exercise, or furniture of the wit, & with ho-
nestee of maners & behaueor be redubbed.
¶ So duelic did that gaie manne (of all maner
thinges) promptly take occasion, to auise and ex-
hort al persons, to the earnest applyng of vertue.

Xantippe, was So-
crates his wife
the curlieste
quene that euer
weted clouse.

Hon. A geastes
taken all maner
care in good
pacre.

The colwerth

48. He had sodainly called tswoo or thre
welthy riche men, to supper with him: and
his wife Xantippe, takyng greate care for
the matter, because the prouision was be-
rie sclender. Take no discomfort (saied he)
for, if thei be menne of an housbandlike or
thriuyng sort, and any thing sobze of diet,
thei will take it in good part: if other wise,
we ought not to haue any regard of any of
them

them all. **¶** Bothe the one part, and the other of this sentence, might iustlie shake off from vs, al the curious & chargeable pompeousnes & desire to excede in receiuing geastes to diner oz supper.

*Apothegmata ad
foze of Socrates
and this is in
a manner al one*

He saied, that many persones doe liue 49.
purposly euen to eate and drinke: and that he contrariwise, did eate and drinke, to the

*Some persons
liue onely to be
gluttons.*

end that he might preserue his life. **¶** For that he vsed these thynges, not for sensualitee of the bodie, but for the necessitee of nature. This sentence did the Poete thus expresse, in one of his Satires woorde for woorde.

*Feede onely to
maintain liue.*

Nō viuas vt edas, sed edas, vt viuere possis.

Liue not as a glutton, still for to eate.

But feede to maintain life, by thy meate.

Those persones, whiche would giue 50.

credece vnto the vnlearned, and vnerperte multitude of the people, Socrates affirmed to doe euen like, as if a man refusyng one peece of money of sower grotes, would not take it in paymente, and yet a greate number of like refuse peces, cast in an heape together, he would allowe for curraunt, and receiue the in paymente. **¶** Whom ye would

no: trust by hymself alone, is not one whitte better to be trusted, in a greate rable of soche like feloes as hymself is: for it forceth not how greate a number thei be, but how graue and substantiall. A counterfaict peece of coigne, be it euen in neuer so greate an heape, is a counterfaict peece. This maketh

*He that is not
to be trusted by
himself, is not
to be trusted in
a multitude, of
soche like as he
is.*

maketh against the eslemyng of witnesses, by the multitude of them, and against the iudgements of the common people, beyng vblearned.

51.

Aeschines was afterwarde a greke orator, and at continuing all strick with Demosthenes. His saynges folow in this same worke.

The gentle towardnes of Socrates in receiuyng scholars.

The office of a good Scholemaster.

When Aeschines sued, to be one of the number of Socrates his disciples and scholars, and did shamefully laie pouertee for his excuse; sayng, that it was a great grief vnto him, where the other frendes of Socrates, beyng wealtheie, gaue vnto hym many greate giftes, that he had nothyng for to giue, excepte his owne self: dooest thou not vnderstande (or Socrates again) how great a present thou hast brought and giuen me, excepte percase thou esteimest thy self at a lowe price: Wherefore, I shall doe my diligence, that I maie restore thee home again to thy self, a better man then I receiued thee. *Other Sophistes* whereas they taught nothing but mere trifles, yet they would receiue, ne take not a scholar, without a greate fee. But Socrates tooke this poore man, euen with a good will, as the greate riche gentlemen.

52.

Death common to all persones, though to some one waie to some an other.

When a certaine persone tolde hym newes, sayng the Atheniens haue Iudged thee to death: euen so hath nature doen theim, or he againe. *Meanynge*, that it is no verie greate shrewde tourne, if a bodie be biolentlie put to death, assured naturally to be dedde ere long after, although no man should flee hym, Albeit certaine writers ascribng this sayng

ying to the Philosopher *Anaxagoras*.

Unto his wife, after the womennes faction waillng, and sayng: Ah my sweete husbande, thou shalt dye nothing guiltles, and without any offence doyng: What, wife (saith he) haddest thou rather, that I should

dye an offender: ¶ The death of good men, euen for this point is not to be wailed, that they bee put to execution without deservng: but they been double worthy to be wailed for, which suffer death for hainous offences, but yet of the two a moche more miserable thing it is, to have deserved punishment, then to have suffered.

The death of good men, is not to be wailed, I moche more miserable thing to have deserved punishment, then to have suffered.

The same daie y Socrates should drinke the poison, one Apollodorus (for to comfort him by soche meanes as he could) came and brought vnto hym a riche robe, of a greate valour, that he might haue it on his backe, at his dying houre. But he refusing the gift, what (saith he) this robe of mine own here, which hath been honest enough for me in my life tyme, woll it not be euen like honest for me, after I bee departed out of the worlde: ¶ Utterly damning the vicious facion of some people, with wonderfull high studie, makng provision afore hande, that they maie be caried to their burtall, & that they maie be laied in their graues, with all worship possible. ¶ And feete) were cold, and so by little and little, the colde water to the harte, & as sone as it striketh to the harte, there is no remedie, but death out of hand. Albeit, if one drinke the same iuce, first by it self alone not

54. In Athens the iacio was, that persones condemned to death should drinke tempered with wine, the iuce of Hyemlocke, which is so extreme cold, that when the heat of the wine doeth sodainly conuey it to the harte, it is verie poison and death remedie. For in the extreme partes of the body (as the handes and feete) were cold, and so by little and little, the colde water to the harte, & as sone as it striketh to the harte, there is no remedie, but death out of hand. Albeit, if one drinke the same iuce, first by it self alone not

tempered with wine, there is remedie enough. For, if one drinke a good draught of wine after it, the heate of the wine, shall overcome the colde of the herbe, and drue it from the harte, and so saue the life.

This Apollodorus was of Athenes, a Poete that wrote comedies, there was an other Apollodorus of the same citee, a teacher of Grammer, there were also foure mo of the same name, but of other countrees.

55. To one bringyng hym woozde, that a certaine feloe did speake euill of hym: and gaue him a verie euil report. Marie (q Socrates) he hath not learned to speake well.

That that giue vs euil reporte not of iudgemente, but of a cancardnesse of harte, are to bee contempned.

Imputyng his tounge soze, not vnto maliciousnesse: but vnto the default of right knowlege. Neither did he iudge to pertaine to hym, what soche persones talked on hym, as dooe speake of a cancardnesse of stomacke, & not of a iudgemente.

56. Of the secte of the Ciniques in the same place.

When Antisthenes a Philosophier of the secte of the Ciniques, did weare vpon his backe a robe, with a great hole or rupture in it, and by turnyng the same rupture outwarde, did purposely shewe it, that euery bodie might looke vpon it: thzough the ret of thy cloke (q Socrates) I see thy peighted sheath, and daingloziuousnesse.

Featellie notyng, that dainglozie of pooze garmentes, and couer clothynge, is moche more shamefull and abhominable, then of gorgeous apparell, or galaunt araic. And would God there wer not emong vs chrystian menne, many Antisthenes, whiche vnder a rustie, a course, & a sluttishe vesture, hidden more pryde and ostentacion, then the riche gentlemen haue in their beluettes, and fine filkes. This was verifed in England also, vntill the deuill had his Monkes, freeres, Nunnes, and other cloisters again.

Worde made as well be in sack cloth, as in rich araic.

The cloisters wer ful of pryde ambition and dainglozie,

To a certaine persone, wondryng that 57.

he was not greuouly moued in displeasure against one, by whom he was shamefully railed at, and reuiled. He railleth not on me (q Socrates) for the thynges that he speaketh are not in me, nor take any holde on me.

On worthfullie spoken.

But the moste part of people, is euē for this verie cause, the more testie and furnishe, if ought be spoken against one, haupng not deserued thesame. Good men when thei be euill spokē of, or glad of their owne behalves, that thei be clere of those mischiefes, whiche are put vpon the, and laied vnto their charge, nor doe take it to be spoken against them: no not a whitte more, then if a feloe beeyng deceiued in his ipe sight, should call Plato by the name of Socrates, & should call Socrates all that naught were, and speake all the mischief possible againste Socrates: that feloe railleth not on Plato, but on him whō he supposeth that Plato is.

Good men reioice that thei be clere of such mischiefes as bee putte vpon them.

The olde comedie vsed commonlie to 58.

make iestyng and scoffyng, at the citezens by name. The plain open speaking of whō where many did feare, Socrates saied, to be expedient, that a man should wetyngly and willyngly, come in the presence or waie of them. For if thei speake any thing against vs (saieyth he) worthe to be rebuked, being told of it, we shal emend it, and so thei maie in dede doe vs good: but if thei shall spoute, railyng, flanderous, or reprocheful wo:

And because there cam moche striefe & debate thereof, a decree was made that no man should be named to his reproche, & that was called the newe comedie.

Raillyng against vs, withoute truthe, no:

thyng toucheth vs.

des againste vs, and no truthe in theſem, it nothyng toucheth vs.

59.

Socrates after that he had within dozes forbozne his wife Xantippe, a greate while ſcoldyng, and at the laſt beyng wearie, had ſet him doune without the ſtrete dooze, ſhe beyng moche the moze incenſed, by reaſon of her houſbandes quietneſſe and ſilneſſe, polwzed doune a piſſe bolle vpon hym out of a windoze, and al berated him. But vpo ſoche perſones as paſſed by, laughing and hauyng a good ſport at it, Socrates alſo for his part, laughed again as faſt as the beſt, ſaiyng: Paie, I thought verie well in my minde, and did caſily Prophecie, that after ſo greate a thonder, would come a raine.

The patience of Socrates.

Merily ſoken and patiently withall.

60.

To Alcibiades greatly wondryng that he could take ſo continuall patience with Xantippe in his hous, beyng ſoche an vnreaſonable ſcoldyng brathell: I haue (ſaied he) now a long ſeaſon, been ſo well enured

The patience of Socrates.

The ſcoldyng of brathells, is no more to bee paſſed on, then the ſqueking of well wheles.

with ſoche maner gear, that I am there with no more offended, then if I ſhould heare the ſquekyng of a wheele, that dra- weth vp water out of a welle.

For that maner ſquekyng, ſoche perſones maie verie euill Cuſtome eaſeth abide, as haue not been accuſtomed vnto it, and the tediousneſſe he that daily heareth theſame, maie ſo well aſwair with

With it, that to his knowlege, heareth it not.

of a Emolitees

To the same Alcibiades sayng a moche 61.
like thing, why, euē your self (p Socrates)
doe ye not patiently suffer at home in your
hous, the cacklyng of Hennes, when thei
make a clockyng: Yes, I lette them alone
(saied Alcibiades) but my Hennes laie me
egges, and bring me forth the Chikins. And
my sweete spouse Xantippe (p Socrates)
bringeth me forth the children.

Wives must bee
suffered for bring-
ing forth the
children.

Some there be that suppose Socrates to 62.
haue kept in his hous twoo wives at ones
Myrtho and Xantippe. Therfore to a cer-
tain man greatly meruailling to what vse
he kept twoo women at ones (especially be-
yng scoldyng quennes, euer chidyng and
braulyng) and did not beate or dzyue them
out of his dozes, thus he saied: these womē
dooe teache me at home within the hous,
the patience and sufferance, which I must
vse, when I am abode forth of dozes. Be-
yng exercised afoze, and well broken with
the factions of these y, I shalbe the better, &
more gentle to liue or to deale withall, for
the companie of other men.

Socrates had. ii.
wives at ones,
Myrtho & Xantippe

The demaun *Aulus Gellius*, a
der of this question *Aulus Gellius* maketh *Alcibiades*. Latin writer of
elegancies for the Latine tongne, and of other many perie reheralles
and discussynges of diuers thynges.

c. g.

When

63. When Xantippe had pulled awaie her housebandes rope from his backe, euen in the open strete, and his familiar companions gaue hym a by warnyng, to auenge soche a naughtie touche or pꝛaꝓke, with his tenne commaundementes: gailie saied (q he) yea Marie, that while she and I be touz ing and topleyng together, ye mase crie to vs, on, now go to Socrates, an other holde thyne owne Xantippe. ¶ For, with soche maner wooꝝdes dooen the lookers on, chere and harten twoo parties, matched and sette together by the eares. But this wise man, thought better to shew of himself an exāple of pacient suffraunce then to shewe a gase or sight, for folkes to laughe at, in striuyng or contendyng with his wife.

Metelle spoꝝ
ken. and paci-
ently withall.

64. To one demaundyng, why he had and kept in his hous the saied Xantippe, beyng a woman of soche condicions and facions, as no man might well awaie withall, or abide he saied: that men ought in like maner, to liue with crabbed and testie wiues, as thei that exercise and pꝛactise theim selues, to the feate of beyng good hozsemen, get hozses of ferse stier yng natures, and of rough condicions: which if thei haue ones thzoughly maistered, and made to the bzidle, and bee able at all assaies to abide: thei shall

The gentleness
and patience
of Socrates.

Crabbes wiues
be compared to
rough stier yng
hozses.

shall haue all other hozses as getle and easie to reuole, as thei can desire. And sembla-
 blie, he that hath learned to beare, with the
 facions of a crabbed and testie wife, shall
 with moche moze ease be able to company
 with al others, of what sort so euer thei be.

He that can as-
 bide a curst wofe
 needeth not to
 fear what cōpa-
 nie he liueth in

When Lysias had reherſed, and read o-
 uer vnto Socrates an oraciō, whiche he had
 made for Socrates, to pronounce in the de-
 fence of hymself befoze the Iudges: It is a
 iolly and an elegaunt oracion, saied he, but
 it is nothyng conueniente nor comelie for

65.

Lysias was an or-
 ator in Athens
 and a frende of
 Socrates, and a
 man (as saith
 Quintilianus) of
 swete and pleas-
 saunt eloquēce.

Socrates. ¶ For, it was moze fitte to be made
 of some man of lawe, in pleadynge a courte matter
 or a case in lawe, then to be pronounced by a Phi-
 losophier, and namely by soche a Philosophier as
 Socrates. Againe to thesame Lysias demaunding, for
 what cause if he iudged the oracion to be good, he
 thought it to be inconuenient for hym.

Not all maner
 oracions will
 serue for al ma-
 ner persones,

Why, saied Socrates, is it not a thyng
 possible, that a garment, or a shoe maie be
 galauntly made and wel facioned, and yet
 thesame not be mete for some bodieſ wea-
 ryng. ¶ This selfsame historie doeth

Valerius
 Maximus report, after a moze charlish sort, & moze
 vnlike to the maners of Socrates. For, he reporteth
 Socrates, in this wise to haue made answer vnto
 Lysias: aswaie with thissame I beseeche thee hartily.
 For, if I could by any meanes bee brought, to
 pronounce this oracion, fro the beginnyng to the

c.iii. endyng,

SOCRATES.

endynge, euen in the ferthest and vtermoste wil-
dernesse, of the barbarous countree of Scythia, then
would I graunte and yelde my self well worthy
to suffre death.

66. **W**hen thei that sate in iudgemente v-
pon Socrates, could not agree among them
selues, what punishmente Socrates was
worthy to suffre, Socrates euen of himself
sodainly brake out and sated: for the thynges
that I haue doen, I my self iudge and
giue sentence, that I am worthy to haue
my findynge allowed, & assigned for terme
of life, out of the chamber of the citee, in the

ΠΡΟΤΑΓΓΙΣ **P**ritanei. For, that honour was wonte to
Pritanis in greke be shewed and doon to soche menne, as had doon
was the same of some especiall gate benefite, to the common weale.
After that we call President of the Counsaill, and sitte Oratour, reherse this hystorie. There was
chief or hed of (saith he) in Athens, when any person was by
all the reuelers. araiment condemned (if it were not by the lawe
Whiche office a penaltie of death) as ye would saie a lette fine,
he that had in and an ordinarie forfeite of money, at the arbitri-
Athens, had assigned vnto him ment, pleasure, and discrecion of the iudges, whē
out of the Co- the partie araimed, or defendaut was ones yeldeb
fers and cham- into the hādes of the iudges: he was asked what
ber of the citee, fine he would confesse hymself, verie well to haue
an honourable, deserued to paie. Whiche thyng, whē Socrates was
and a great re- asked, he answered, that he had well deserued, to
wing in the Pry bee aduanced with verie high honours and re-
tanei, that is to sardes, and to haue continuall findynge, for terme
place of the to- of life. of the charges of the Citee, freely allowed
wer or castle of vnto him, whiche honour and preeminence, was
esteemed

esteemed and accounted the highest, that could be among the Grekes. With whose answer, Iudges were so set on fire with anger, that they condemned to death, the most innocent persone of the world. That if it chanced any man to dooe buto the citee, some singular and incomparable benefite then had he a lordes living, or an honorable position to live on, assigned out of the chamber of the Citee, and was allowed with the president of the counsaill, during his life, and this was the highest honour that might bee among the Grekes. And this did Socrates claime, as one that with good instructiō, & bringing vp of youth in vertue and good manners, and in right moral philosophy, had doon as high benefite to the common weale, as did the chief counsaillours of the citee, and that he thereby had deserved, as good and as beneficiall a living, as the best of them all.

* Marcus Tullius writteth twoo volumes entituled in Latine, De oratore, that is of a perfecte oratour, which werke himselfe rekeneth the best that euer he made.

Socrates met full but w Xenophon in a 67.

narrow back lane, wher he could not stert from him, when he espied him to be a young stripling of rare towardnes, & like to proue so well as fewe did, he held out his staffe, & charged him, that he should not a foute further. As soone as he stode still, Socrates asked of him where sondrie wares were made & sold, that men did commonly occupie, when Xenophon had therunto redily and quickly shaped an answer: Socrates estones demanded, in what place of the Citee, men were made good, honest, and vertuous, where the young man had answered, that he was of that matter ignorant: then come with me (qu Socrates) that thou maiest learne.

The audytee of Socrates, in matters of philosophy.

Fewe persones knowe or take heede where vertue is to be learned.

How Xenophon became scholar vnto Socrates.

SOCRATES.

The furniture
of the mynde.

¶ For, that tyme forthward begon Xenophon to be discipule and scholare vnto Socrates. It is a thing contrary to all good reason, to haue knowlege, where thou maiest be serued of a wel-fanored and cleanly garmēt, or of a faire cuppe, and to be ignorant, where thou maiest purchase the good furniture of the mynde and soule. ¶ That is vertue and cunnyng.

68. On a certain tyme as he was walking befoze his dooze a greate pace, even till the going a waie of the daie light, when one of the folkes that passed by, had saied: What meane ye Socrates, by thus doying? I procure my self some cates for my Supper (or he) meaning of hounge, whiche he prouoked with chafyng by and doune, ¶ Marcus

One of the best
dishes at supper,
is hounge.

Tullius Doeth set it out with these wordes: That I maie suppe the better, I doe with walking procure hūgre, for my chief cates & viādzie.

69. Sweete saours
and oiles, been
more meete for
women, then
for menne.

His sayng was, that swēte saours & swēte oiles, wer to be let alone for women and as for in young men, no swēte saour to haue a better smell, then the oile whiche thei occupied in exercisynge their bodies, at the prouynge of maisteries, or at werke.

The swēte saours,
meete for
menne.

¶ For, with oile of baulme, or of Spike, a slaue and a gentleman, haue bothe of them by and by, one maner saour.

70. Of what sa-
uour it is come:

Being asked wherof it was most comely for aged men to smell; of honest and vertuous

tuous disposicion (q he) then beyng eftso-
nes asked, where pomanders therof were
to bee solde: he rehearsed this verse of the
Greke Poete Theognis.

Ἐδλῶν μὲν γὰρ ἅτ' ἐδλὰ διδάξεαι.

Of honest men, wheresoeuer thei bee.

Ye maie at all tymes, learne honestee.

¶ Diuerse sentences of this sorte, Xenophon hea-
peth together in his banquet.

When a certain riche man had sent his 71.
sonne, being a proper ladde vnto Socrates,
for to examin and trie his towardnesse, and
the tutour that had been the bringer vp of
thesame, from his childhood, had said in this
wise: the father of this ladde, hath sent him
vnto you Socrates, that ye should haue a
sight of him: by and by said Socrates to the
childe: speake some what then, good sonne,
that I maie see thee. ¶ Signifying that the
disposicion of a manne, doeth not shewe so clere in
his face or visage, as in his talkyng, for, this is
the moste sure and true glasse, of the harte and
minde, and fewest tymes lyng.

ly for aged me
to smelle.

Xenophon embog
other booke writ
teth one, which
he entitleth

σὺμπόσιον,
that is the
banquet.

He saied that the woman kinde, if the 72.
same bee diligently entrusted and taught,
is no lesse apt then men are, to take as well
all maner disciplines, or facultees of lear-
ning, as also all maner vertues moral, yea

A mannes tal-
king doth more
clerely shew his
condicions then
doeth his face.

The woman
sex is no lesse
apt to learne al
maner thynges
then men are.

SOCRATES.

ἀνδρεία.
Manhood.

even fortitude and hardinesse, whiche as though it should properly appertein onely to men, and not to women, is called by the Greke vocable ἀνδρεία, in Englishe, manhood, or manlie hardinesse. ¶ This did he gather by the sight of a maiden, that was a dauncer and a tumbler, who beyng brought in, where company sate at a table, did with wondrous sleight and conueighaunce cast vp, and receiue again one after an other, twelue trenbles or roundelles, the space of the heigthe, and the measures of footyng the daunce, so tempred and proportioned, that she neuer missed. And the same maidē, where the lookers on quaked and trembled for feare, daunced without any feare at all emōg sweardes and kniues, beyng as sharpe as any thyng.

73.
Agatho was a
young gentles
man of Athenes
of excellēt bea-
utie and fauour.

As Socrates beyng bidden to a supper by one Agatho, was going with trick booted shoes on his feete, and perfumed with sweete saouours, and that cōtrary to his accustomed vsage: when he was asked of a frende of his, that mette hym on the waie, why he was more nette and piked at that season, then he had vsed to be afozetymes? He saied merrily in this wise: that to soche a minion feloe as Agatho is, I maie go trim nette, and well beseen. ¶ Where in derde there was no man alive, that had lesse mynde or phantasie to soche thynges.

74. The same date that Socrates should
dinke

Drinke the poison, whē he after the striking of, of his charles or fetters, had feled great pleasure of clawing where it itched, he said to his frēdes: how wonderfully is it of nature ordeined, that these twoo thinges doe by course, feloe either other, pleasure, and grief: for, excepte pain and grief, had proceeded or gone afoze, I should not now haue feled this pleasure.

pleasure and
pain, by course
followen either
other.

Of the vnder gaillour, deliueying vnto 75.

to him the iuice of Hemlocke in a cuppe, he demaunded, how that medecine was to be taken: forasmuche as the same officer was well practised, and could good skill in that

The poise that
Socrates should
dye of, he called
a medicine.

science. Alluding to the sicke folkes, who doe learne of the Physicallians, when and how it is best to receiue a medicinable drinke, that thei haue made. And whē the seruant had answered, that he muste by swith it, all at a draught if he could, & that after it, he must walke vp and doune so long untill he feele soche weaknesse & feblenesse, that he should drawe his legges after hym, and that after this he must lye hym down in his bedde, by right vpon his backe, and then the drinke would werke his wonted effect: Socrates enquired, whether he might not leefully poure out some parte thereof, in the waie of sacrificyng, and taking assaie to the Goodes, because in merie diners, suppers & banquettes it was the guise and facion (a little quantitee of the wine poured out) to sacrifice the same, in the waie of assaie to some God by

Alluding to the
sicke folkes, that
is: vsing soche
wordes and ter-
mes, as if the
gaillour had
been a physicia-
n and he a sicke
man & the gail-
lours patient.

In feastes and
diners, the guise
was to poure
out a little of
the drinke in the

name

SOCRATES.

waile of Socrate
flee, and taking
affaire to some
one of the gods

name (whiche was called in Greke Λεβαρ, and
in Latine, Libare), The officer answered, that he
had tempered so moche and no more, as was re-
quisite for the purpose, meaning by those wordes
that there was none thereof spare, to bee poured
out. Then saied Socrates, well, yet is it bothe leeful
and also requisite to beseeche the goddess, that this
my passyng out of this worlde, maie bee happie
and fortunate.

76. **W**hen the vnder officer of the prison had
vncouered hym, and laied hym naked, be-
cause he was now alreddie cold at the hart.

And should therevpon die immediatlie: Crito (q
Socrates) we bee now endebted to the God

Aesculapius the
sonne of Appollo
the first inuen-
tour and practi-
ser of whilke
whō for that
science the an-
tiquitee, hono-
red as a God,
and soke as re-
couered frō any
disease, did sa-
crifice vnto Aesculapius a live
Cocke. But the poetes doe fable that he was slain, with lightening of
Iupiter, because he had with his cunningg of whilke, restored Hippolitus
again to life. *Crito was an honest citizen in Athens, and a true frend
vnto Socrates, and the other as good, and as louyng a frende againe to
hym in all pointes, of mutuall familiaritee.

Aesculapius of a cocke, whiche dulle to paie
in no wise bee ye negligente. **E**uen as
though he had vpon the takyng of a medicinable
drinke, perfectly recouered againe all his health.
For* Crito had asoze dooen, all that euer he might
possible doe, y Socrates should make meanes to saue
his life. And in Socrates there was so roted a cer-
tain vein of honest merines, euen naturally geue
him in his cradle, that he could ieste & speake me-
rilie, euē at the houre of death, for these are repor-
ted to haue been the last wordes y euer he spake.
Cocke. But the poetes doe fable that he was slain, with lightening of
Iupiter, because he had with his cunningg of whilke, restored Hippolitus
again to life. *Crito was an honest citizen in Athens, and a true frend
vnto Socrates, and the other as good, and as louyng a frende againe to
hym in all pointes, of mutuall familiaritee.

77. **H**e taught that the beautee of the myn-
des, is moche moze to be fauoured, then of
the bodies, & that the same pleasure, which

The beautee of
minds, is moze
to be loued, tha

a well fauored face whē it is looked on, doeth engender in vs, is to bee translated and removed, to the beantie of the mynde, ferre exceeding the other in fairenesse, albeit liuyng hidden frō the bodily eye. But to haue a sight thereof, Philosophicall eyes to bee requisite and necessarie. ¶ We noted the Greke vocable φιλειδου to bee of signification indifferent to kissing or louyng, of whiche two thynges, the former pertaineth to them that doe carnally loue the bodie, the other to soche as doe vertuously loue the mynde.

Unto Crito after a verie earnest facion 78.
cōsailluyng and auisuyng him, that if he for his owne part, passed not on his life, yet at least wise he should preserve the same, and continue in his former good state and condition, for the respect of his children, being euen then but little babes, and for his friends sakes, whiche had all their staie in him. As for my childre (saied he) God, who gaue them vnto me, shall take care. And as for frendes, when I depart from hens, I shall find either like vnto you, or els better then ye be, and yet I shal not long be defrauded of the companie of your selues neither, forasmuche as ye are like shortly, to come to dwelle euen in the self same place, that I
now

Socrates bleth in
perfitte securitie

a holy kinde of
dying, in a Se-
cure or weathen
manno.

now go vnto.

79. Those persones, whiche doe beare carnall loue onely to the bodie, Socrates affirmed to be moche like vnto Physicians, that be euer nedie, and that still do call on their pacientes, importunely crauing one thing or other. And again, those that bee honeste frendes, rather then carnall louers, to bee like vnto persones possessyng, and haupng land of their owne, which thei continually studied & labored, to make better & better.

Honest and vertuous loue.

The difference betwene a carnall louet and an honest friend

A carnall louer seeketh to satisfie, and to fulfil his beaulty or bodily pleasure. A true and honeste frende, haupng none eye nor respecte to his owne person, thinketh himself so moche the richer, how moche the more honest and vertuous, he maketh his frende to be.

80. Sitting at the table at meate, in Xenophon his hous, every one of the guests, being bidden to tell, in what occupation & crafte, or in what good propertie or feacte that he could doe, he liked himself best, when the course and tourne to speake came vnto Socrates, he saied in the waie of iesting, the best thing that he could bragge or crake of, to be Lenocinium, whiche souneth in English, enticyng and alluryng, of soche sort as is vled in houses of baudrie. But the meanyng of Socrates was, that he taught true and

Lenocinium

Vertue princely
pallie aboue al
things, puts
chafeth to man
beneuolence
and loue.

Sincere

sincere vertue, whiche doeth specially abone al o-
ther thinges, comende and set out the hauer: and
the whiche as wel priuately, as in open face of the
world doth purchase vnto mā beneuolēce & loue.

A feloe haupng sight in Physiognomie 81.

(who professed and openly toke vpon him, by the complexiō and pleight of the bodie, and by the propozcion and setting, or com-
pace of the face or visage, to be able vnfal-
liblie and without missing, to find out and
iudge the naturall disposicion of any man)
When he had well beuewed Socrates, gaue
plain sentence, that he was a loutish feloe,
a dulle blockehed, besides that also, moche
geuen to the wanton loue of women, soule
steined with the filthie concupiscence and
desire of boies, a greate boller of wine, and
a vicious foloer of all naughtie appetites,
and lustes of the bodie. And when the frē-
des of Socrates, beeyng brought in a highe
funne, thzetened the feloe, and would haue
been vpon him, Socraes kept them backe,
sayng: he hath not lied one whit, I should
haue been soche an one in all polities, in
berie deede, if I had not committed my self
vnto Philosophie to be gouerned, and kept
in better state.

The art & pro-
fession of whis
siognomies.

Of what na-
ture and dispo-
sicion Socrates
had been, if he
had not giuen
hymself to the
studie of whis
sophie.

Philosophie
altereth, and
cleane chaun-
geth nature.

The Aristippus, the disciple of Socraes 82. Aristippus
tes,

Beste of all the
Scholars of So-
crates, sette by
teaching of phi-
losophie for mo-
ney.

The familiare
ghost of an gell
of Socrates, cal-
led in Greke
Δαίμων, in
Latin Genius.

Socrates allowed
not that any
mā should take
money for tea-
ching vertue, &
esteemed money
so gotten, to be
sacrilege.

Euthydemus one
of the familiare
frendes of So-
crates in Athens
and a philoso-
phier.

The carelesnes
of Xantippe.

tes, had of his gaines, of setting by the tea-
ching Philosophie for money (which thing
he first of al the scholars of Socrates, did set
by and begon to doe) had sent. 20. poundes
vnto his maister: Socrates sent the money
backe again vnto hym forthwith, alleging
that his familiar good Aungell, would in
no wise suffer him, to take it. For Socras-
tes saied, that he had a familiare ghost, or Aungell
peculiare and proper to himself, of whom he was
by a priuie token forbidden, if he attempted, or swēt
about to dooe any vn honest thyng. Merely, that
familiaire good Aungell, I suppose, was reason.
And in the meane tyme, vnto Aristippus he did as-
ter a gentle sort, signifie hymself not to allowe, ne
to thinke well doen, that he kept a schoole of mo-
rall Philosophie for money, and therfore the same
gifte of his, as a thyng gotten by plaine sacrilege,
he bitterly refused, and would none of it.

83.

One Euthydemus returnyng and com-
ming a waie from the wastling place, So-
crates, when he had mette with hym by
chaunce, brought home to supper with him.
And as thei twoo wer studiously disputing
and treatyng of many thynges, Xantippe
beyng therewith very angrie, arose by frō
the table, and spake many bitter wordes of
contumely, and despite against her house-
band, with whiche wordes, forasmoeche as
he was nothing moued, at last she tyed the
table

table ouer and ouer, and floung downe all that euer was vpon it. But when Euthydemus beyng therewithall verie sore moued, arose and begon to depart, why, what harme haue ye (q Socrates?) Did not euen this self same thing, chaunce at your own hous the last daie, that a henne mounting, cast downe all thynges that wer on the table? Yet did we your geastes then, not one whitte fume at the matter.

*The patience
of Socrates.*

When in the comedie of Aristophanes 84.

entitled, the cloudes, he was with many & bitter wordes, of railling & defamacion, as ye would saie tozn, and mangled in peces: and one of the companie standing by, said, doth not this go to your hart Socrates? By Iupiter saith he again, it greueth my stomacke nothing at all, if I bee snapped at, and bitten with merie tautes at the staige where enterludes are plaied, no more then if it wer at a great diner or bāquet, where wer many geastes. ¶ This custome & vsage euen yet still endureth among certain of the Germans, & (yea, & in England also) that in feastes of greate resort, there is brought in for the nones some iesting feloe, that maie scoff and iest vpon the geastes, as thei sittē at the table, with the which iesting to be stiered to angre, is accōpted a thyng moche contrarie to all courtesie or good maner.

Socrates sore railled at by name, in the comedie of Aristophanes, entitiled, the cloudes, or, mislikes.

*The patience
of Socrates.*

The custome of diuers places, to haue iesters and scoffers at solemne feastes

85. He vsed often to saie, that he, whiche
moueth his bodie to and fro, with leappng
and dauncing, hath nede to haue an hous
of large rounge, but who so exerciseth hym
self with singyng, or talkyng to thesame,
either standing, or sitting, or leaning, any
place whatsoeuer it is, to be sufficient, and
wide or lage enough. ¶ By this sayng, he
did allowe moderate exercitacions of the bodie, e-
specially after meate taken: & exercises any thing
busie or full of stiering he disallowe.

Moderate exer-
citacions of the
bodie, allowed
by Socrates, and
the contrarie
disallowed.

86. Unto Socrates, somewhat sharply and
roughlye chydyng one of hys samylpare
frendes, at the table, as they sate at meate
Plato sayd: Had it not been better, to haue
tolde him these thinges apart out of cōpa-
nie: To whom Socrates sated againe: and
should not ye also haue dooen better, if ye
had told me this apart out of company, be-
twene you and me. ¶ He merily and shar-
pely withall taunted Plato, as the whiche in re-
bukyng hym, did commit the verie selfsame fault
that he rebuked.

Merely spoken
and nippyngly
withall.

In rebuking an-
nother, to commit
the self same
fault, that one
rebuketh.

87. Socrates as he sate emong companie at
a table, espiyng a young man somewhat
greedily eatyng the fleshe, and euer emōg
depyng or sopping his bread in the pottage
or brothe: Maisters, all that sitte at this ta-
ble (or Socrates) whiche of you vseth his
bread

bread in steade of his meate, and meate in steade of his bread: A disputacion hereupon arising emōg the companie: ¶ (For, it is not 3 q one, and it is not 3 q an other) the yong man perceiued the matter, & blushed as rede as fire, and begon moze leasurably and moderately, to feede and eate of the meate.

Immoderate
and greedie eat-
tyng, rebuked
by Socrates.

Beeyng asked, whiche was the chief 88.

bertue of yong menne: that thei doe not (saith he) ouer feruently or angrely attēpt assaie, or enterpryse any thing. ¶ For, the feruentnesse of that age, being as hote as coales, will not suffre them to kepe a meane. * To this thyng had Terence an eye and respecte in the yong manne Pamphilus.

The chief ver-
tue of yong mē
not to cagrellie
to attempt any
thyng.

Terence a Latin
Poete, a writer
of comedies, &
in the first co-

medie, entituled *Andria*. Simo hauyng espied, that his sonne Pamphilus, had fallen in loue with a single woman, named Glicerie, talketh of the matter, with his late seruaunt Sossa. and in processe of communicaciō, where Simo would haue Pamphilus, not to ferre to procede in wanton loue of paramours, no by sainte Marie, saith Sossa, for this I thinke in the life of manne, to bee as good a thing as can be, that he at- tempt not, ne enterpryse any thyng ouermuche.

Letters or writyng (whiche the moste 89.

part of folkes, supposeth to haue been first deuised and found out, for helping the me- mozie) Socrates saied to bee verie hurtfull to the memorie. ¶ For in old time, menne (if

whether letters
or writyng doe
helpe the me-
mozie, or els ra-
ther hurte the
same.

thei had heard any ching, worthie to be knowen) thei wrote and graued the same, not in booke, but in the harte and minde. And the memorie by this confirmed and made stedfast, thei kept in their re-

The exercise of
the memorie.

SOCRATES

membraunce, whatsoener thei were willyng, and what euery man perfectly knew, he had alwaies after the fente redie with hym at his fingers endes. Afterward of wryting ons the vse of wrytyng beyng ones founde out, while found out men men put all their assiaunce & trust in bookes, thei trusted more to their booke, than were nothyng like earneste, to imprinte in their to their memo- mind, soche thinges as thei had learned. By that ries. meanes it came to passe, that the exercise of memo-

So moche & no lege of thinges was nothyng so quicke, nor freshe more doth eue- as it had been, and eche man knewe still lesse and ry of vs knowe lesse. For so moche and no more, dooeth euery of as we have su- vs knowe, as we haue faste imprinted, and dooe erly imprinted kepe in our memo- rie in our memo- rie.

90. When the time of his dyng drew fast

The soule pat- vpon hym, beyng asked of Crito, how his- seth out of this minde was to be buried: & my frendes (q- worlde, more he) a greate deale of labour haue I spent in swiftly then a- he) a greate deale of labour haue I spent in ny birde flieth. baine. For vnto Crito your frend & mine, I haue not yet perswaded, that I shall more swiftly then any birde, flie from hens, and not leaue behynd me here, any part o- po- sition of me. Yet neuerthelesse Crito, if thou shalt bee hable to ouertake me, o- if thou shalt in any place come by me, o- gette me, burie me, euen how so euer to thee shall

The soule is the same best: but beleue me, not one of you al man, & the bod- shall ouertake me, when I shall be departed dy the taberna- fro hens. ¶ Socrates meaned the soule to be the cle of the soule. man, and the bodie to be nothyng els, but the in-

To take care strument o- tabernacle of the soule, and therefore how to be bur- those persones to doe like fooles, that take care o- ed is foliynes. thought

thought how to be buried.

The same Socrates was wont to saie, 91. Death is like unto
that death is like to sounde sleepe. ¶ And sound sleepe,
of this, we call in Englishe a sounde slepe, a ded slepe) or to being in a
or els to a long pilgrimage, that is to saie, strange coun-
longe beyng in a strange countree, from trey.
whens at length to retourne home again. ¶ That the soule
¶ Merie sounde sleepe, taketh a waie for the shall at length
time, all operacion of the bodily senses, & the soule retourne againe
beeyng departed a waie from the bodie, shall into the bodie,
at length retourne againe into his tabernacle, that not only halbe
is to saie, into the same bodie, at the generall
was the opinion of Socrates, of Plato, and of their disciples, ac- resurrection,
cording to our
beleeve, but also
an other soyte.

The same vsed also many times to saie, 92.
that if the vniuersall calamitees of all mē,
should be gathered all in an heape together
and immediatly to eche man severallie by
himself, should bee distributed equall por- ¶ If the vniuers-
tions out of the same heape, it would come fall calamitees
to passe, that eche man would rather chose of all men, wer
to receiue his owne former calamitees a in an heape es-
gain, then equall porcion with his feloes- qually to be dis-
out of the common heape. ¶ This maketh tributed, eche
against the common maners & guile of men, who man would ra-
grutche and repine, at the state and condicion of ther take his
others, and whine continually at their owne. owne again, thā
equall porcion
with all his fel-
loes.

He learned to plaie on the Harpe, after 93.
that he was well stricken in age, and that,
among children. And vnto soche persones
d.ij. as

It is no shame
for a manne to
learne that he
knoweth not,
of what age so-
euer he bee.

To haue made
a good begin-
ning, is no
small porcion of
the worke done

The more hast
the worst speede

as meruailed at thesame, as a thing verie
vncouenient and foolishhe, he saied, that it
was no shame nor foolishhe thing, for a mā
to learne those thinges, of whiche he were
ignoraunt. ¶ For, it is turned to no mannes
rebuke, to procure and gette soche thinges, as he
hath nede of, if thei be waiting, neither in this be-
half is to be regarded a mans age, but his nede.

94. He saied, that to make a good beginning
is not a little, but next cousin to a little, or
els thus, to make a good beginning, is not
a little, but a little more. ¶ The Greke

woordes ren thus, εὐ ἀρχεσθαι, μικρὸν μὲν μὴ
εἶναι, παρὰ μικρὸν δὲ, whiche he that transla-
ted *Laertius* out of Greke into Latine, hath inter-
preted in this sēse: that to make a good beginning
is not a small matter, but a verie great thing. Al-
beit the woordes of *Socrates* doe expresse an other
sense, in maner contrary. But he meaneth (if I
be not deceiued) that, to make a good beginning,
is not a little matter in verie deede, but to be lit-
tle esteemed, or els to make a good beginning, not
to bee a little, but to be nexte doore by a little, or
nexte cousin to a little. For, men ought to begin
thynges faire and softly, and to procede by little
and little, because that soche persons, as do make
moste hast in the beginning, haue commonly (ac-
cording to our Englishe Proverbe) worst speede
toward the endyng. So that he alludeth vnto
the Poete *Hesiodus*, who biddeth, that wee shall
adde a little to a little. The quickenes & pitche of
the sayng resteth in the Greke vocable μικρὸν,
and

and $\pi\alpha\rho\alpha\mu\iota\kappa\rho\upsilon$, * and thesame cannot well be expressed in Latine.

No nor yet in Englishe neither. Albert J.

thinke the sayng of Socrates, to haue this sence and meaning, that to haue made a good beginnyng or entreaunce, is not a little, but a little more, or a degree farther then a little. That is to saie: as good a fourth deale, & auauntage towards the ende of the worke, as if a good poeise of thesame wer alredie finished. For, according to our Englishe Proverbe, a thing well begon, is more then halfe doen. For, who so hath ones made a good beginning of his worke, shall easily bring thesame to soche ende, and to soche passe and effect as he would doe. As for alludying vnto Hesiodus (as Erasmus here taketh it.) I suppose Socrates meained nothing so, at lest well, in this present sayng. For, in Hesiodus is no soche worde as $\pi\alpha\rho\alpha\mu\iota\kappa\rho\upsilon$. Whiche Erasmus interpreteth, *iuxta pusillum*, besides a little, and $\pi\alpha\rho\alpha\mu\iota\kappa\rho\upsilon$, is an aduerbe, signifying, *Fere poene*, that is in Englishe: almoste, or welnigh, so that the sayng of Socrates maie purpporte this sence, and bee thus interpreted, to bee ones entered, is not a little begun, but the whole matter welnigh doen.

It was also a lesson of his teaching, that 95. $\epsilon\phi\alpha\sigma\kappa\epsilon$
Geometrie ought to be studied, vntil a bo- $\lambda\epsilon\iota\mu\gamma\epsilon\omega\mu\epsilon$
die bee sufficiently able, bothe to receiue or $\tau\rho\epsilon\iota\nu, \mu\acute{\epsilon}\chi\rho\iota$
take, and also to giue out, or deliuer ground $\acute{\alpha}\nu\tau\iota\varsigma, \mu\acute{\epsilon}\tau\rho\omega$
by measure. ρ I suppose he meained, that mē $\lambda\acute{\upsilon}\nu\eta\tau\alpha\iota \gamma\eta\nu$
ought not to purchace, but landes and possessions $\pi\alpha\rho\alpha\lambda\alpha\beta\epsilon\iota\nu$
moderate, whiche it might well stande with a $\tau\epsilon \kappa\alpha\iota \pi\alpha\rho\alpha$
bodys ease and comodities, bothe to receiue of his $\lambda\acute{\iota}\nu\alpha\iota.$
auncelstours, and also to leaue to his heires. For $\lambda\acute{\iota}\nu\alpha\iota.$
ouer great possession of landes, as thei be not pur-
chared ne gottē, without moche a do, so thei come
to the heires handes not peaceably, nor without
great trauersse. The quickenes & pithe of the say-
ng, consisteth in the Greke worde $\gamma\epsilon\omega\mu\epsilon\tau\rho\epsilon\iota\mu$
whiche in significacion, is indifferent to the arte
of Geometrie, and to metes of landes, or ground
in a feld. ρ yea, & also in the Greke worde $\mu\epsilon\tau\rho\omega$

what Geome-
trie Socrates
would to be stu-
died & labored.
ouer great pos-
sessions at inco-
modious bothe
to the owner, &
to his heire.

Q.iii. that

Purchase of
landes ought to
be moderate.

In Athens 96.
the comon
weale was go-
uerned by the
commons, till
that in Socrates
time, the tyranes
blorped & toke
vpon them, the
reymēt, which
tyranes were
afterwarde de-
stroyed by the
policie of one
Thrasibulus.
Of the nombre
of those tyran-
tes were Critias
and Charicles,
of who is made
mention afore
in the .30.
sayng of 97.
Socrates.

Socrates knewe
and said, that
he should dye .3.
daies before by
a vision & voice
that he had in
his slepe.

that is, by measure. for, he would menues purchases
not to extende beyonde the compasse of sufficiency, but
to consist within the boundes of mediocritye. whereby
he reioyced the insatiable desire of men. to haue pos-
sessions infinite. Albeit, this sayng can not well be ex-
pressed to haue any grace in the English tongue.

To a certain persone taking greuously,
that he was cleane out of regard and esti-
macion, at what tyme the thirtie tyranes
had inuaded and vsurped, the gouernauee
of the common weale: why, hast thou doen
any thing (q Socrates) that greueth thy co-
science, or repēteth thee? ¶ Meanyng that
it is not to be taken in the euil parte, if a man be
despised or made an abiect, by vn honest & naugh-
tie disposed feloes: and that no persone ought, for
any loche cause to mislike hymself: but if he haue
doen some fault, trespass, or offence, wherefore he
should iustlye encurre, the displeasure & indigna-
cion, both of hymself, and of other honest menne.
for, to be misliked of euill persones, is a poynte
of high praise and commendacion.

When him seemed that one saied vnto
hym in his slepe, this verse of the Greke
Poete Homerus.

ἡμαῖτι μὲν τρίτῳ φθίην ἐρίβωλον ἴκοιο.

On the third daie, nexte after this,
Come to Phthia, and doe not misse:

he said vnto Aeschines, this daie thre daies
shall I bee a dedde man. ¶ Interpretyng
& expounding the verse of Homerus, for an aunswere
or declaracion of Gods will and pleasure, and the
thyng

thing came euen so to passe. *Phthia* was a citee in the region of *Thessalia*, the countree of *Achilles*. And the frendes of *Socrates* did what thei could to persuade vnto hym, that he should flee into *Thessalia*, because he had there many good frendes.

Phthia a citee in the countree of *Thessalia* the region of *Achilles*.
**Achilles*, was the sonne of *Peleus* kyng of *Thessalia*, and of *Thetis* daughter of *Chiron*, the moste puissant and valiaunt warriour, that was among all the kynges of the Grekes at the battaill of *Troie*.

It was also one of his saynges, that me 98.

wer bounden, to be obedient to the lawes of the citee or countree: and wiues to h ma-

ners and facions of their housbandes, that thei liue in companie withal. ¶ Thei rule to liue by, and to be ordered by for the wife, is the housebande, whiche wife liueth well and vprightly, if her housebande bee obedient, to the lawes publike of the realme.

He gaue warnyng, that naughtie pleasures of the bodie, ought none other wise

then the *Siremaides* of the sea called *Sirenes*, to bee passed by, and eschewed of any person, that maketh haste in his waie toward vertue, as though after a long iourney, had gotten at last a sight of his countree. ¶ He alluded vnto the fable of *Ulysses*, who stopped his eares with waxe, and by that means in saillyng, passed a waie by the monstres of the sea, called *Sirenes* (in Englishe *Siremaides*) when he had after his returne from *Troie*, ones espied the smoke of his countree *Ithaca*, mountyng into the aire out of the chimneies.

¶ The poetes fables saie the *Sirenes*, were these thre, *Parthenope*, *Eugia*, & *Leucosia* daughters of the flood *Achelous*, and of *Caliope*, one of the nine *Muses*, and that thei had their abiding in a certain Ile, betwene *Italie* and *Sicilie*, and by the sweetenes of their syn-

SOCRATES.

gynge, thei assured passengers on the sea, and when thei had theim, put them. Wherfore *Vlysses* returnyng from *Troie*, to *Ithaca* his countrey, stopped the eares of all his companie with waxe, and caused hymself to be fast bound to the mast of the ship, and so escaped from the *Sirenes*, as *Homerus* writeth. And the *Sirenes* for anger and sorowe, that thei were so despised, tumbled hedlong into the sea, and doe still remaine there.

100. When he heard the dialogue of Plato, entituled *Lyfides*, readen, oh lord in beautie (saith he) how many lies the young man forgeth on me. ¶ Either for that of his humilitie and lowlines, he would not knowlege the laudes and praises, which Plato did attribute vnto hym, or els because he feigned many thynges on *Socrates* in that dialogue.

101. Vnto *Aeschines*, who was sore oppressed with pouertie, he bled to giue warning and auise, that he the said *Aeschines* should borrowe or take vsurie of his own self, and moreover shewed y waies how, that was, by abatynge of his sumptuous fare at his table. ¶ Accordyng to the pzeuerbe: good husbandrie, and sparyng in an hous, is a great penie rent of perely reuenues. The mooste radie waie to encrease a mannes richesse, is to abate of his charges. ¶ And (as our English pzeuerbe saith) hous keepyng is a priuie theef.

102. Beyng asked concerning *Archelaus* the sonne of *Perdicca*, who at that season was esteemed a verie valiaunt and hardie man, whether he iudged hym to bee in perfecte blisse, or not: I can not tell (saith he) I neuer

Socrates of an humblenesse of minde, would not knowlege the laudes and praises that *Plato* attributed vnto hym.

ἄρχαιος
ἀσκήσιμος
How an euill husband maie borrowe money of hymself, to get afozehand.
*Magnum vecili-
gall parsimonia.*
Good housban-
drie is a greate perelie reuenue to an houshol-
der.

Archelaus the son of *Perdicca*

mo
one
in c
gre
un
wit
Ab
ness
all n
12
Cyn

ner had communicacion with him. And to the other partie then sayng, after that sort of maner, ye maie aswel doubt of the king of the Persians, whether he be in the state of perfecte felicitie, or not: yea, what els (as Socrates) forasmoche as I knowe not how well learned he is, or how good and how honest he is.

Socrates measured the blissefulness of a mā, by the verie true good qualitees and vertues of the minde. This doeth *Cicero* reporte and cite in the .5. booke of the *Tusculane* questions, out of the dialogue of *Plato*, entitled *Gorgias*.

The state of blissefulness of a man, consisteth in the vertues of the minde, and not in worldly thynges.

The saynges of Aristippus.

Aristippus a philosopher of an excellent wit, & of singular discretion: the first and chief of all the disciples of *Socrates*. Who taught Philosophie for money, as is aforesaid. The disciples & followers of *Aristippus* were called after his time, *Cyrenaics*, because he came to *Athenes* out of that countree.

Next after the maister, I thinke most congruente to set his owne scholars, that was bothe in age and time first, and in auctoritie chief of all the others, that is, *Aristippus*: then who, among all the Philosophers, ther hath not been any one, either of a more apt or readie & prompt wit, in conueighaunce or casting of thynges, & more agreeable to all maner states, sortes, or facions of living, or els in his saynges more merie conceipted, within the bondes of honestie, or more pleasant. Theret he semeth not to haue shewed that holiness of maners, and behauour in liuyng, whiche all men doe honour and highly esteeme in *Socrates*.

Betweene *Aristippus* and *Diogenes* the Cynike, there was moche good Cocking, and moche good

rockyng and
emulacion.

*Aristippus one
of the Courte
with Dionysius
the Tyranne
of Sicilie.
The countreyng
of Aristippus
and Diogenes.*

and struving, whether of them should win
the spurres, and beare the bell, because the
wer of two sondry, and in maner contrary
sectes, trades, or professions of liuyng. Dio-
genes called Aristippus the kynges hound
because he was a daiely waiter, and gaue
continually attendaunce in the Courte of
Dionysius the tyranne of Sicilie. Against
whom Aristippus on the other side vsed to
saie: if Diogenes could behaue hymself, to
be familiare with kinges, and daily about
theim, he should not neede to eate rawe or
grene herbes. When Diogenes again coun-
treying, saied: If Aristippus had learned to
bee contented with rawe herbes, he should
not neede to be the kinges hounde.

2.

*A drachme was
about the value
of a grote ster-
lyng, or some-
what more.*

When he had on a tyme, commaunded
a Pertrige to be bought, whiche he might
not gette, vnder the price of .50. drachmes,
that is. 16. s. 8. d. sterling, or there aboute,
vnto a certain person detesting and crying
abomination on soche riotous superfluitie
or prodigall excesse in a Philosophier: why
euen thou thy self (or Aristippus) if the price
of a Pertrige were an halfpente, wouldest
not thou buye of theim? When he had an-
swered, yes: and euen as moche & no more

doe

doe I set by a merke & sowertie pens (saied

Aristippus) as thou doest by thy halfpente.

P The same thing that the other iudged to bee

an abominable poinct of riot, excesse, and prodiga-

littee: the Philosopher teurned an other waie, to

the laude & praise of despising money. For, wha

so is by reason of the costlinesse or high price, fea-

red and driuen a waie from buyng, the same doth

not sette little by the meate, but setteth moche by

the money. But to the estimacion of the Philo-

sopher, no whitte more in valour wer, 50. drach-

mes, then to the other feloe an halfpemie. Then

Aristippus beyng in the desirefulnesse of that cates,

nothyng worse then the other felowe, in the con-

tempte of money, was ferre better.

Whe Dionysius had brought forth the be-

soe hym, thzee beautifull young damisel-

les, of light conuersacion, bidding hym to

chose one, whiche soeuer he would of the 3:

Aristippus laied hande on theim all, and

tooke theim to hym, sayng: That Paris of

Aristippus des-
spised gold and
silver.

Who so is dri-
uen from buy-
ing, by reaso of
the high price,
setteth not lit-
tle by the thing
but setteth
moche by the
money.

A right Philo-
sopher despi-
seth money.

3.

When Eris, the
Goddesse of
Strife and con-
tencion, had tril-
led a longe tho-
table (where all
the goddesses
were at a ban-
quet assembled)
a golden aple
with this poise
written or en-
grauen aboute
it. Bee this giuen

to the fairest. Iuno, Pallas, and Venus, all thre claimed to haue the said aple. After moche struyng in ptesence and compaignie of all the Gods. In fine, Iupiter sent Mercurius with the same thre goddesses and the aple, unto Paris the sonne of Priamus, then kyng of Troie, who adiudged the

ARISTIPPVS

the aple vnto Venus, whiche Venus promised hym in rewarde, that he should haue the fairest labie, that was on the yearth, of all mortall creatures, and that was Helena, the wise of Menelaus, then kyng of Lacedaemon, whom the said Paris stole from her house bande, and conueighed to Troie. And for her begon the battaill of Troie, whereof ensued not onely the vtter destruccion, exterminacion, & death of hym, & of all his blood, but also the subuersion & desolacion, of the noble citie of Troie, whiche the Grekes burned, not leuyng so moche as one hous standyng.

4. Strato, or after other wyters, Plato, said

To Aristippus
onely was ge-
uen this gift to
bee bothe a ga-
launte courtier
and also a sage
philosophier.

to Aristippus: vnto thee onely is this gifte giuen, to weare bothe the shorte or cutted cape, of a galaunte and ruffle yng courtier (whiche was called Chlamys) and also the side robe or cope of homely & course clothe, soche as the beggerie Philosophiers, and none els vlen ta weare. The same thyng did the Poete Horacius note, when he saied.

Omnis Aristippum decuit color.

All colours, and facions of araie

Became onely Aristippus, alwaie.

Aristippus enersi
more considered
and remembred
honestee and
comelnesse.

In the Courte of Dionysius, he would daunce in purple and crimasin silkes or belnettes, and som tymes he would weare a course pilche, mantle, or cope doune to the foote, but yet euer more ha- uying in mynde, what, when, and how, beste be- came hym, and to doe neither of these thinges o- ther wise then might stand with honestee, come- lnesse, and good facion.

Aristippus
toke pacitee
5. ly to be spitten
vpon, so that he
might win Dio-
nysius to the stu-
die of philosophie.

Weyng all berated in the face, with the spetting of Dionysius, he tooke it berie pa- ciently, and to them that fumed at the spite full touche, thus he saied. The fether men,

to

to take a little Gorgeon, doe abide to bee
all embzued with the foule salte water of
the Sea: and should not I, to take a greate
Whale be contented, to be sprinckled with
a littled spettle of ones mouth? ¶ By the
name of a Whale, notyng the kyng, whom he did
all that in hym late, with his pacience to allure,
vnto the studie of Philosophie. And in deede no
small bruitee and benefite it is, that groweth to
common weales, by the sapience and high know-
lege of learned Princes.

No small bruitee
groweth to
common weales
by the sapience
of learned prin-
ces.

¶ Seyng asked what fruite he had recei-
ued, of the studie of Philosophie: Marie (q
he) that I cā to all persones whatsoeuer thei
bee talke boldely, franklie, and plainly as
lieth in my mynd. ¶ For, neither did he fear
men of power and auctoritee, nor disdain inferi-
our persons of lowe degree, forasmuche as he had
a minde free, and clere boide, aswell from hope,
as from feare. he was no mannes dogbolte, ne in
any mannes bondage, nor helde vp the pea and
nate of any persone, contrary to that he thought
in his owne harte.

6.
The fruite of
Philosophie is
that a man shall
speake plainly
as lieth in his
harte.

Aristippus fear-
ed no man, nor
disdaind any
persons.

¶ When certain persones did by the waie 7.
of reproche, caste in his teeth, that he liued
gentlemanlike, and passyng deintily, be-
yng one that professed Philosophie: if that
wer a vice (saith he) it should in no wise be
doen, in the solempne feastes of the goddes.

¶ For, in the same solempnities, men vsen of a
custome, bothe to be gaily and trimmely apparell-
led,

Aristippus loued
gale apparell
and good fare.
Whether in
gale clothing
in deintee face
be any vice.

led, and also to haue the moſte deintee fare, that can bee gotten or dressed. And forasmuche as the Goddess, been earneste enemies to all vices, thei would not be appeaced, but rather ſired to wrath and angre, by ſoche manner roialtee, if theſame contained any ſpice of ſinne or viciousneſſe. Thus in deede he auoided & clene defeated the cōtumelious checke, but he did not ſhewe what was beſt.

8. Unto Dionyſius demaſiding of him, what high thing was in the Philoſophers, more then in other men, he ſaid: that if all lawes wer annulled & fordoen, yet would we liue ſtill, after one maner rate. ¶ The moſte

Philoloſophers would liue wel, though there wer no lawes.

part of people, is barred from offendyng, onelie by preſcriptions of lawes, but a Philoſophier accompliſheth and vſeth reaſon in ſtede of lawes: not dooyng that is vpright and honeſte, becauſe the Lawe hath ſo commaunded, nor refreinyng fro deedes of miſchief, becauſe the lawe hath forbidden theſame: but for that he knoweth the one, to be of it ſelf vpright and honeſt, and the ether of it ſelf, to be abhominable.

9. Ariſtippus and Plato bothe of the were alwaiters in the court with Dionyſius. But Ariſtippus abſteined not fro the pleaſures of the courte, when thei came in his wale. Plato euen in the middes of all ſuperfluities, and exceſſe of the courte, endeouored to kepe a ſobze trade in all behalſes. Wherefore, when Plato checked and rebuked Ariſtippus, ſo that he was ſo ſwete mouthed and

Plato and Ariſtippus both were in courte with Dionyſius.

and drowned in the voluptuousnes of high
fare, he asked of Palto, what he thought of
Dionysius, whether he seemed to bee an ho-
nest mā, or not, whē he had answered, y he
seemed to be honest: & yet he (q Aristippus)

liueth moche more delicately then I dooe.
Therefore nothyng letteth, but that a man
bothe maie liue, takyng his part of good fare, and
also liue well and vertuously.

Unto Dionysius demaundyng how it
chaunced, that the Philosophiers did frette
and weare the thresholdes of riche mennes
houses, and not contrariwise, he saied: be-
cause the Philosophiers doe knowe what
thei wante, and the riche men knowe not.

The Philosophiers do knowe, that without
money, there is no liuyng, & therefore thei drawe
to soche persones, as been able to giue them, that
thei haue nede of. That if the riche men, did like
well vnderstande and perceiue, that thei lacke
and nede wisdomē, thei would moche more ha-
sit and trede the doores of the Philosophiers houses
For, more miserable is the pouertee of the minde
& soule, then of the bodie. And so moche the more
piteously beggered, and with extremitie of nede
oppressed are the riche men: that thei doe not vnder-
stande, of how precious and how necessarie a
thyng thei be destitute.

Being asked in what point the learned

differed frō the vnlearned: in the same point
(saith he) that hoxses well broken, doe dif-

There is no-
thing to the co-
trarie, but that
a man may liue
takynge parte of
good fare, and
yet liue bet-
ter.

Why Philo-
sophiers haunt
riche mennes
houses and not
contrariwise.

Without mo-
ney there is no
liuyng.

More misera-
ble is the po-
uertee of the
minde, then of
the bodie.

II.
What differe-
nce ther is betwē
the learned and
the vnlearned.

e.s.

for

fer from the vnbroken. ¶ As an horse not

As an babble yet broken, is by reason or ignorance what he
 horse is vnapt should doe, and of stultishnesse, nothing apt, but
 to doe any ser- all vnto ward for any vble or service to be put vn-
 nices, so the to: so he that is forcibly reuolued, or violently led
 that bee led by with affections, that is to saie: with the corrupte
 affections, are motions and sodaine pangues or passions of the
 vnnete for all mynde (whiche pangues and affections or passi-
 compaignies & ongs, nothing but onely Philosophie, maistrech
 sortes of liuing and subdueth) is vnapt and vnnete for all com-
 paignies and facions, or sortes of liuing.

12.

¶ When he resorted on a tyme, to a para-
 mours hous of his, he perceiued one of the
 young wench that were there presente, to
 blushe as read as fire, as though it was a
 foule shame for a Philosophier, to sette his
 foote in to any hous, where bauderie were
 kept: to hym Aristippus turned, and saied:
 young man, to entre into soche a place as
 this, is no shame at al, but not to be able to
 go out again, in dede that is a foule shame

¶ He meained that it but a veniall and a par-
 donable matter, if a man dooe moderately vse the
 company of women, not offendyng the lawe. But
 to be a thing worthish no perdone or forgiveness,
 if one be as a bondseruant, vnder the continual
 poke of filthie pleasures of the body. ¶ His sayng
 might in that worde be well taken, when no tes-
 porall lawe, nor ciuile ordinance did forbid men
 to companie with harlottes: but now beside the
 swittines of makynge a ready excuse of his sinne,
 there is in it nothing worthish laude or praise.

¶ That excuse of
 sinne, that may
 seme to serue a
 Gentle, make
 not serue a chur-
 chman.

And it was the saying of a corrupt Gentle, to whom the name of God was no partie of his profession, and not of a christian man.

The certain person that had propounded 13.

an harde reedle, and was verie earnest to haue hym soile thesame, he said: what thou foolish felow, wouldest thou haue me to looce that thyng, whiche euen beyng false

Wercly spok?

benden, setteth vs all werke enough to do? **W**he found a mety toie in the ambiguite, of the worde loocynge, for the Greke worde, *λυειν*, and Latine worde, *soluere* (whiche soundeth in English to looce, or to vnbinde) is indifferent to soluyng a doubtfull question, and to loocynge a man or a beast, that is false bounden. And in dede it were a foolish prank, to vnbind a looce a madde manne, or a perillous beast, whiche beyng loosed would doe the more scathe and mischief.

It was a saying of his that moche better 14.

it is to be a begger, then to be a man without learning, for that the one waireth only money, and the other lacketh al pointes to a man belongyng.

Better it is to be a begger, then a manne without learning.

Whe is neuertheless a man that hath no money, but he is no man, that hath no maner knowlege nor learning. And yet he that wanteth money, beggeth of soche persons, as he meeteth withall, but he that lacketh wisdom, is nothyng buis in askyng any man to haue it on hym.

Soche persons as lacke wisesome will not looke it.

Whe he had many despitous wordes 15.

given him of a certaine felow, he wente his way.

drillgoung being scalled at

went his waie,
and gaue not a
woorde again to
answere.

To giue place
to a railer.

waies, and answered not so moche as one
woorde: but when the railer, the faster that
he wente a waie, came still the faster after
him, sayng: why reñest thou a waie? Mary
(saith he) bicause thou hast power to speak
railing woordes, and I to choose whether
I will heare them or not. ¶ He did with a
berie curste taunt, checke and rebuke the shame-
les facion of the seloswe, whiche whereas hymself
tooke vpon hym free libertie and aucthoritie, to
speak all þe euer naught was, would not graunt
to an other at lestwise so moche libertie, as to cō-
ueigh hymself out of ptesence, & to leaue hearyng
ciuill. For this voice, why rennest thou a waie?
Was, as it had been of a manne, layng to ones
charge, and makyns a querelle for some iniurie or
shrewed tourne doen vnto hym.

16. Philosophers
hañten the hou-
ses of the riche
men, as Philis-
cians doen the
houses of sicke
folkes.

Sapience is dis-
fined to bee the
knowledge of

A certaine persone of rancour, malice,
and greate hated speaking against Phi-
losophers, the worst woordes that he had in
his bealie, among other thinges saied also,
that he might espie and se theim euermore
awaityng, & as it wer layng siege at riche
mennes gates. To whom Aristippus said
And the Philisicians to, be continuall reso-
ters to the houses of sicke folkes, and yet is
there no man that would rather choose to
bee the sickeman, then to be the Philisician.
¶ He did finely and subtilly tourne the checke
to a contrary purpose. The Philosophers make
moche

moche preaching of felicitie and perfecte blisse, whiche thei doe wholly reserue and aduonche to belong to a man of a perfecte sapience onely, and to none other, and yet thei be daily and howerly conuersant in riche mennes houses, prollyng for somewhat at their handes, whereby the feloe gathered, that the riche men are in a moze blissefull state, then the Philosophiers. But *Aristippus* interpreted and declared the Philosophiers chiefly for this entent and purpose, to be continual resor- ters vnto richemen, because thesame beyng thowse superfluitie or excelle, and through delici- ous pleasures moze foolishhe, and moze corrupte then any other liuyng creatures, had moze nede of the preceptes and holisome lessons of sapience, then any other persones. And a Philosophier is the Physicia of mindes and soules diseased. And to conclude moze nere the state of blisse, it is to be the Physician, then to be the sicke man: ergo. &c. A philosophier is the Physician of mindes diseased.

things pertek-
ning to God &
man, or of thin-
ges diuine and
worldly, which
thei that had
gotten wer cal-
led Sapietes,
that is, men of
perfecte know-
lege, vertue, &
honestie. For of
right knowledge
consequentlie
ensueth hone-
stie of life.
Riche men are
through excelle
and delicious
pleasures, moze
foolish & moze
corrupte then
any others.

On a time when he was in a Ship, say-
lyng towarde the citee of Corinthus, and
a tempest beyng sodainly arisen, made the
euery minute of an hower, to looke when
the Ship should sinke and be drouned, *A-*
ristippus weared wane of colour, and pale
as ashes for feare. One of the passingers, a
grosse carle, and soldiarlike feloe, and one
that loued no Philosophiers, espiyng and
markyng thesame, as sone as the tempeste
was laied again, begun proudely to cocke
and crowe, sayng; why do ye Philosophi-
e. 19. ers,

17.

Aristippus being
in ieopardie of
death feared &
weared pale.

ers, whiche are euer preaching & teaching that death is not to be feared, yet neuertheless loke with pale faces, by reason of fear in tyme of perill and leoperdie, and we being men vnlearned, are in no feare at all.

A great difference
betwene the fol
of a Philoso
phier, and of a
berlotte.

Aristippus answered: Mary because thou & I doe carke & feare, for a soule or life of vnequall valour.

We feare not
harmes taking
of thynges of
small valour.

Aulus Gellius addeth this to it, I feare perishing of the life of *Aristippus*, and thou fearest not lesying the life of a knaue: which wordes yet for al that, be moze full of galle, then to be conuenient for *Aristippus*, whose vrbane and merie concepted wordes, are not of so poynaunte a sort. We feare not the harmetaking of thynges of verie small valour, wherof cometh the Latin

Hydria in foribus
A stene or a can
in the doore, is toie, that the other feloe chaunged not colour: not a prouerbe, by
whiche *Aristo*
teles and other
aunciente wri
ters, bled to si
gnifie a thyng
so vile and of
so smal valour
that no manne
would attempt
to purloine or

Hydria in foribus. * A stene or a canne in the doore. For, this respect *Aristippus* found a mery for that he was of a better stomache and courage or of moze hardynesse in tyme of perill, but because forasmuche as he was a feloe of no price, but a villain and a rascall, and had a minde or soule, clere boid of all vertue, it should haue been a small losse or none at all, if he had turned by his heies and perished. A man of profound learning, and highly endued with sapience, perisheth not, but to the sore losse and damage of the common weale.

steale, or if any did, there wer no greute losse in it, forasmuche as an other of like sort, might be euery where gotten for an half penie or litle monie. And because it was a thyng of so small price, it an yea the pot stoode in a bodiers doore, no these or false knaue, would stoof to take it vp, nor let his minde to conuery it astate. But ouches and pearles with other like thynges dooen Locke feloes studie how to come by. As for a pitcher euery bodie maie without any feare of stealing: sitte (if him please) in the open street. So writeth *Plutarchus*, that the *Wylers* whiche

whiche by them selves will cathe & take holde on eche bodies goune every man neglecteth and passeth by, but Vines and Oliues, no man but desireth & will seke for. Seneca also in his Epistles, writeth in this manner, Many persones dooe passe by thinges that lien open, but for thinges lying hidden in secreete corners, thei will make narrow search. Thinges cartoullie and surely sealed, or faste locked vp, doe saie to a theefe, come steale me. It semeth nat worthie taking by from the grossid whatsoeuer lieth abroad. And thinges lying open, a breaker of houses will not foile his handes withall: but to breake into secreete corners, is sette all his minde and desire.

To a certain persone making his vaunt, 18.

that he had very good sight in sondrie facultees or disciplines (as though he had learned, all that might bee learned) Aristippus said: like as, not those persones that eaten moste meate, and dooe by good digestion boide thesame again, be in better health of bodie, then soche as take that is sufficient and no moze: euē so, not thei that haue had most varietie of reading, but soche as haue read thinges profitable, are to be accom-

Varietie of lea-
ring and rea-
ding, diuerse
bookes maketh
not a learned
manne.

ted good students, and men of learning. He gaue a vengeable checke to those per-
sones, who with troubleous or inordinate, and un-
measurable reading, poyre their throtes and bea-
lies thurstyng full, and doe not conueigh into the
botome of the minde or harte, soche thynges as
thei read to liue thereafter, but doe onely laie it by
and couche it in the memorie, by reason whereof
in the ende, thei see neither any thyng increased,
or furthered in cunning, nor yet any thing dimi-
shed, or bettered in their liuyng.

A certain orator had in a court of iustice, 19.

e.iiij.

made

ARISTIPPVS.

made a plea in the defence of Aristippus, beyng there personally arained, and preuailed in the matter of trauerse. And whē the same oratour, as auauuncyng his art of Rhetorike aboue Philosophie, saied what good hath Socrates doen thee o Aristippus?

Philosophie is
of more excel-
lente dignitie
then rhetorike

This profite haue I gotten by Socrates (saied he again) that the Oracion, whiche thou hast made in my defense and commē-

dacion, hath been true. ¶ The oratour had defended hym, as beyng a right honest man, and innocent in the matter & was laide to his charge. And, that euer he was a man of soche sort, as he was by the oratour reported for, had been the act of onely Socrates, whose scholare he was in Philosophie. It is no part of an orators plaie, to make that a man be of perfect honestie and vertue, but that he maie appere to the iudges to bee soche an one, although in verie deede he be not so. Then a thing of moche more excellēcie it is, & the philosophier doeth performe, then that the orator can do.

20.

Areta the
doughter of
Aristippus.

Measure is in
all thinges a
treasure.

The chief ver-
tie in a womā.

His doughter, beeyng named Areta, he brought vp and enstructed with holsome doctrine, and preceptes of vertue, accustoming her in al cases, to refuse and renounce whatsoeuer passed & bouēdes of mediocritie. ¶ Because in euery thing measure is chief and principall, & in a woman it is a point of most high vertue, to reuēle the sensuall lustes & appetites.

21.

To a certaine persone demaundyng in
what

What behalfe his sonne should at length bee the better, if he should bestowe the labour and coste, to set him to schoole: though nothing els (saied he) yet at leste wise at Maie games and open sightes, there shall not one stone set his taile vpon an other. ¶ In old time the places, where open sightes and shewes of games were exhibited, were made circlewise round about with settles or benches of Marble, staier wise one aboue an other on which the people sat and beheld the games and sightes. And a stone, thei commonly called *J. Euen* as we also do) a felow that had neither learning, nor good utterance of tongue.

What auantage childe gotten by goyng to schole.

The fashion of stage plaies in old tyme.

A persone bold of learning and sufficient utterance, differeth nothing from a stone.

A certain man was in hande with Aristippus, to take his sonne to schoole to hym, but when the Philosophier required in reward for his peines of teaching, 500. drachmes (¶ which was about the same of s. li. sterling) The other partie beinge clene discouraged, with the greatnesse of the price, saied: for lesse money, or better cheap then so, might I buye a bondman, that should doe me tall and hable seruice: but here now (¶ Aristippus) thou shalt haue twain. ¶ His meaning was, that with the same summe of money, which was to be paid for one bondman, he should purchase bothe a Philosophier, that should stand him in good steed and also a sonne obedient to his father. He did seactly checke the iudgemente of the

22.

The peines of teaching, is worthe greates wages.

Wolfe partie of

f. b.

common

Moste parte of
men giue more
wages to their
housse keepers,
the to the good
broughters up of
their children
in leauynge
and vertue.

23.

Why Aristippus
toke money of
riche folkes.

The due and
right vse of
money.

Aristippus did
not spende mo-
ney, but vpon
things neces-
sarie.

commo people, who in no behalfe are greater hat-
red and niggardes of their purse, then in proui-
dyng to haue their childzen, well and vertuous-ly
brought vp in learnyng and maners, and doe be-
stowe more cost on keepyng or dressyng their ho-
uses, then on the good guydyng and orderyng of
their sonnes and boughters.

Being reproued for that he was a taker
of money of his frendes, he said, that he did
not take any soche money, to thentent and
purpose, to conuerte it to his owne vse and
comoditee, but that thei might learne vpo
what things money ought to be bestowed.

For, the moste part of riche folkes casteth a-
waie their money, either vpon houses, or on bui-
die and sumptuous buildynges, or els other riot-
ous waies: whereas it ought to be giuen in al-
mes to good and honest men, if the same be in neede
Yea, and a manne made an other waie also vnder-
stand & applie this sayng. Aristippus did not spend
any money, but on thinges for his liuyng necessa-
rie, and therfore he toke rewarde of richemen,
to decaie plainly vnto the same, the right waie
to apply it to good vses, and that could he not do,
onelesse thei had sounde vnto his handes, wher-
withal to doe it: as he that hath an earnest desire
to learne the feacte of writyng, findeth and de-
liuereth paper, penne and ynlle, to the partie that
shall teache hym.

24.

To a feloe layng vnto him, in the waie
of reproche, that in a cause to his own per-
sone apperteinyng, he had with money hi-

red

red the help of an oratour, to plead for him at the barre, he saied: why, that is not so greate a wonder, for when I would haue any Supper drested to, I hier a Cooke.

The other parties munde was, that it should appere, the Oratour to bee of more excellencie or dignitie, then the Philosopher, for this poynte, because the Philosopher gaue money to haue his helpe, and he turned it cleane contrary, notifying him to be the inferiour, and of lesse dignitee, that is hiered. For the office of an oratour, or a man of Lawe, is of a more base sorte, then to become a Philosopher.

A philosopher
to bee of more
excellencie and
dignitee, then
an Oratour.

He was on a tyme bidden this and that 25.
to talke out of his bookes of Philosophie.

And when Dionysius wondrous earnestly and instauntely required hym thereunto, beyng at that time verie euill willing and lothe to medle, he saied: it is a sonde and a mad thing, if ye desire me somewhat to saie in Philosophie, and yet your self wil teach me, and appoinct when my moste oportunitie and occasion is to speake.

The mea-
ned that one of the chief poyntes, to a Philoso-
phier belongyng, is euen this, to knowe what ti-
mes it is moste meete to speake, and when not to
speake. But he that maketh request to heare any
one thyng or other, out of Philosophie, declareth
that he would learne Philosophie, of the Philo-
sophier. On the other side againe, he that would
constraine a man to speake, whether he be disposed

The Philoso-
phier self, beste
knoweth when
to speake, and
when not.

ARISTIPPVS.

or no, sembleth and pretendeth to bee maister or
superiour in learnyng, to the Philosophier self, in
that he taketh vpon him, to haue better knowlege
of the due & conuenient time when to speake then
the very Philosophier in deede. The king be-
yng for this aunswere of Aristippus in an
high fame commaunded hym to sit in the
lowest place of all, at the table. Aristippus
in this case nothyng discontented, saied in
this maner: Sir king it is your pleasure (I
perceiue) to nobilitate this place, and to
make it honourable. ¶ Signifying not the
place to make the man of lesse dignitee, but of the
worthines and honestie of the persone, moche ho-
nour to redounde and growe vnto the place.

26.

It is a foolish
thing for a mā
to boast himself
of suche feates
as other thin-
ges ca of their
natural proper-
tie dooe beter
then he.

A certain feloe standing highly well in
his own cōcept, for his cunnynge in swim-
ming, Aristippus could not abide. And art
thou not ashamed, said he, with suche a sau-
cie and presumptuous bragge, to boast thy
self of those thinges, whiche been naturall
propertees of the dolphin fishes. ¶ It had
been moze pretie & feate, if he had said, of frogues
It is comely for a man, to glorie and bragge of
suche thinges, as bee naturall for a man onely to
doe. And nothyng is moze agreable with the na-
ture of man, then to excelle in reason, wisdom, and
discreciō. There is no man so expert a swim-
mer, but that in this feate & qualitee, he is ferre
passed and ouercomed of the Dolphin fishes.

The Dolphin
fishes haue a
propertee to
swimme aboue

the water, and they are delited in the melodious armonie

the of muscalle instrumentes. Thei beate notable tone towarde man,
in so moche that diuers of them haue caried children aboute, and ouer
the sea daile of course and custome, as we read in Cicero, in Plinius,
in Iulius Gellius, and in other writers.

Being asked in what thing a manne of 27.

perfect sapience, differed from a man boide
of all learyng and knowlege. Sende one
of either sozte naked, saied he, vnto menne
vnknowen, and thou shalt see. ¶ The signi-
fied that a man indued with sapience, carrieth a-
bout with him, wherewith to commende himself,
and to be welcome vnto al maner persones in the
worlde. If therfoze ye should sende a learned mā
and a persone vnlearned, either of them as naked
as euer thei were bozne, into a straunge countrie,
where neither of them bothe haue any acquaint-
taunce: the sapiente man vtterynge and shewynge
foz the, the treasures of his high knowlege and
cunnyng, should anone finde and get bothe mo-
ney and frendes; the other not haupng a ragguie
to hang about him, should be scorned and laughed
at, as a Iacke of Bethleem, and should hardly
escape to perishe and dye for honger.

What difference
there is betwix
a learned man
and a persons
vnlearned.

To a feloe making his boist, that he could 28.

drinke moche, & yet not bee drunken: what
woder is it thou talkest of, said Aristippus,
sens that euery mule & horse doth thesame

Wode of drin-
king is vane.

A certain persone laied vnto the charge of 29.

Aristippus as a vice, that he kept company
with a common stroumpet. Whom he co-
futed with an induccion, soche as Socrates
commonly vsed, in maner as foloweth: go
to,

tel me this, doest thou thinke it to make a
 ny matter, whether a bodie take an hous,
 which many haue inhabited, or els an hous
 whiche no manne hath afoze dwelled in:
 When he had said that it made no matter:
 what saied Aristippus, doeth it any thyng
 foze, whether one be a passinger, and dee
 saile in a shippe, that hath carried a greate
 nomber afozetymes, or els in a shippe that
 hath caried none: When he had saied naie
 to that also: what matter of foze is it then
 (q he) whether a man haue to dooe with a
 womā, that hath bestowed her self on ma-
 ny sondrie persones afoze, or els vpo none
 at all. **29** This sayng also might be (as a thing
 merily spoken) accepted emiong the, in whose opi-
 nion, simple fornicaciō was not rekened for a sin.

30. When he was taken vp, and reproched
 of a feloe, because that being the disciple of
 Socrates, he was (contrarie to the vsage of
 Socrates) a taker of money for his teaching
 of Philosophie: I doe that (q he) not with-
 out good cause why. For vnto my Mai-
 ster Socrates, a greate nomber of riche and
 welthie frendes, did sende bothe Meate
 and Wine, of the whiche, his maner was
 to reserue a small poztion for his necessary
 occupiung

Why Aristip-
 pus was a taker
 of money, for
 teachyng Philo-
 sophie, more
 then Socrates
 was,

occupying, and the residue to sende backe
again. In deede he had to his stewardes,
the greatest gentlemen of all the Atheniē
and I haue none other steward, but myne
olde bondseruaunt Eutychides, whom I

*Eutychides the
seruaunt of
Aristippus.*

bought with my money. *¶* He notified that
he did set euē as little by money, as did Socrates,
but that Socrates had frendes of more bountie. By
this colour might some persones excuse them sel-
ues, euē now of daies, professing outwardly in
wordes, exceeding greate contempte of golde and
silver, whereas thei haue right good store of mo-
ney lying in the handes, and custodie of their fre-
des, that foreriers, thei had bounteous stewar-
des and proctours, for all their necessarie store of
food & viadre, but that now thei should make ful
many an hungry inle, if thei had not a good summe
of money in one place or other laied by in store.

*The excuse of
some persones,
that in wordes
professen con-
tempt of money
and yet haue
money enough
lying in store
in the handes
of their frendes*

The reporte goeth that Aristippus was
a customer of one Lais, a very notable mis-
living woman. For whiche matter, wher-
as he had a verie ciuill name abroad emōg
all the people, to a feloe objecting vnto him
that beying a philosopher, he was at the
becke and commaundement of Lais. Paie
Mary (q he) Lais is at my commaundemēt
and not I at the commaundement of Lais.

*31. Aristippus a
customer of
Lais the harlot.
Lais was a Rifi-
pet dwelling in
Corinthe, vnto
whom for her
excellent beaute
resorted many
rich louers out
of all partes of
the countree of
Greece, but no
manne had his
pleasure on her
except he gaue
her oken asking
whiche was
verie greade.*

¶ Signifying that it was no matter of disho-
nestee, now and then to take pleasure: whiche at
that season was thought lawfull, but to bee as a
bondman, and to be wholy giue thereto, was
thie

thie to be reckened in the number of things shame
full and abominable.

32. At an other season, to a feloe laiyng to
his rebuke, that he was ouer deintie of his
mouthe and diete, he did with this reason
gine a stopping oistre. Coldest not thy self
(q̃ he) finde in thy harte, to buie of the same
kind of meates or dishes that I doe, if thou
mightest haue theim for a dandiprat: And
when he, that would nedes shewe himself
to bee a despiser of all delicacies, had there

Many that pre-
tende the con-
tempt of deli-
cates, would
fare of the best
if they might of
free cost, or for
a little money.
The Germans
are noted of
much drinking
and therefore
men of moche
earyng.

Couetousnes
oft times begi-
neth the beaue.

Simus the
receiuer ge-
nerall and trea-
surer to Dionys
was

vnto answered, yes: then doe not I, saied
Aristippus, so earnestlie minde or tender
sensualitee, as thou doest auarice. For,
he would faine haue vled as delicate fare as Ari-
stippus, if it would haue come of free coste, or for a
verie little money. In the same wise doen certain
nacions, laie vnto the Germans quaffyng, and
to the Englishe men, gourmaundyng and eating
while the beaue will hold, whereas there bee no
greater raueners or gluttons in the worlde, then
themselves, if at any tyme soche chaunce doe fall,
that they maie of free coste eate and drinke their
fille. Then more couetous are those nacions, and
not more temperate or sober of diet. Verie moche
like vnto this, it is: that I shewed of the pertridge
afore, in the second sayng of this same Aristippus.

The receiuer generall and treasurer
vnto Dionysius, named Simus, a Phrygian
bozne, shewed vnto Aristippus his mainor
place,

place, being in euery corner verie neat and
 cleane, yea, euen the very floore couered and
 checkerwise sette, throughout with square
 pauing stones of greate price. Aristippus,
 whē he had well looked about, and beheld
 euery thing, voided the spetle of his mouth
 euen full in the beard of Simus: and to the
 same Simus highly fuming at the matter,
 he excused hym self by this colour, that
 he could espie no place ne thyng in all the
 whole hous, moze meete to receiue the fil-
 thie dzeiuill oꝝ spattreyng of the mouthe.

*Aristippus spet-
 ted on the euill
 fauoured face
 of Simus.*

¶ Notyng thereby, & in the whole hous, there
 was nothyng moze lothsome to beholde, oꝝ moze
 vncleane, then the face of that barbarous felowe,
 whereas that part of a manne ought to be mozte
 cleane of al. Albeit this sayng is moze like to bee
 of some Cynike, then of *Aristippus*, how so euer it is
 fathered on hym.

*The face ought
 to be the mozte
 cleane of all the
 partes of the
 bodie.*

Being on a time delited with a notable 34.
 swete smel, that was about a delicate feloe
 thus he saied, now a mischief on the hartes
 of these naughtie & wretched muttōmun-
 gers, that haue brought soche a singulare
 good thing as this, in flaunder & infamie.

¶ Menyng, that a greate number of thinges of thinges be res-
 themselves good, be abandoned and reiected from iected through
 honeste mennes occupyng, through the faulte of the faulte of
 other leude persones, who putte thesame thinges leude persones
 to euill vses.

*Many good
 thinges be res-
 iected through
 the faulte of
 leude persones
 vsing thesame
 naughtie.*

l. j.

Weyng

*Aristippus telleth
to die no worse
then Socrates
had doon.*

35. **Beyng asked the question, how Socrates ended his life: even so as I would wish to doe, saith he.** *¶* Meanyng that soche dying is rather to bee wished for, then any kinde of life in this transitorie worlde. Neither was it possible for him in few wordes, to describe a more blisshed maner of dying. The pith of the sayng consisteth in this point, that the Philosophier answered an other thynge, then the demaunder looked for. The one asked his question of the kinde of death, that is, whether he had died of some sickness, of a sword by persone, or by breaking his necke, by reason of some fall from an high place: the other thinking that matter to be of small force answered that he had made a blisshed, a perfecte, and a vertuous ende.

*It forceth not
what kinde of
death we take
so we dye
betterously.
Socrates made
a blisshed ende.*

Polyænus a Sophist.

36. **Polyænus the Sophiste, beyng entered into the hous of Aristippus, when he espied there, women gorgeously appparelled, and a feast of high prouision and furnitur, began to reprove soche great excesse in a Philosophier. Aristippus making as though he had not marked that chiding, within a while said vnto him: maie ye finde in your harte, to take peines at diner here with vs for this ones: ¶ When the other had answered, that he could be contented so to do with all his harte: why finde ye fault at it then, or he? For ye seeme not to reprove the table for the dentie fare, but for the cosse.**

*Many that re-
proue dentie
fare & delicacies
can well fynd
in their hartes
to take parte of
the same.*

For, if the feast had for this poynte misliked him, that it was ouer delicate he would haue refused to be one of the guests. And as for the ordinance to allowe, and with the charges of the same to be offended or discontented. Senicth to bee a poeet, not of one that abhorreth excessse of meat and drinke, but of a niggarde, and of one that is lothe to sende any money.

It is breeth beleueable that Bion reporteth of hym, when his seruaunte bearyng money of his, as he traualled in a iournie was overcharged with the heauie burden of the same, he said cast away the ouerplus and carrie that thou maiest with thin ease.

Trauailleng by sea on a certain tyme, after that he had due knowledge, that the shippe belonged to Pirates and rousers on the sea, he laied abrode his golde, and bego to tell it, and anon after sodainly let it fall ouer boorde into the sea for the nones, and then gaue a greate sigh, sembleyng that it had fallen out of his hande vnawares, and moche against his wille.

By this ingen or subtilz deuise, he found meanes to saue his owne life, when the matter and occasion why to kille hym, or to trie maisteries with hym for his money was ones taken awaie from the Pirates. Some writers there bee, that reporten hym to haue spokē these wordes also. Better it is that all this geare be cast awaie by Aristippus,

f. y. then

To allowe the fare, & to bee offended with the cost of the same, argueth not a man lothe of diete, but lothe to spend money.

37.

Aristippus a despyser of golde and siluer.

38.

Aristippus caste his golde into the sea.

Better that money bee caste awaye by a man,

ARISTIPPVS.

then amā to be
caste a waie for
moneis sake.

then Aristippus to perishe, and to bee caste
alwaie for this geares sake.

39. Why Aristippus
lette Socrates &
went into Si-
cilie.

Unto Dionysius demaundayng, why A-
ristippus was come into Sicilie, forsaking
Socrates, he aunswered: Marie to the ende
that of soche things as I haue, I maie giue
you parte, and of soche thinges as I haue
not, to take parte with you. ¶ There been
that reporte hym in this wise to haue answered.
¶ When I wanted sapience, I resorted vn-
to Socrates, and now because I want mo-
ney, I am come to your grace.

40. Aristippus chid-
de of Plato for
bryng diuerse
cates at ones,
what he aun-
swered.

Aristippus vnto Plato chiding with him
for that he had bought a great deale of fishe
for one Diner, he aunswered, that he had
bought it all for an halspenie. And when
Plato had thus said: of that pprice euē I my
self could haue founde in my harte to haue
bought it: ye see then ¶ Plato, & Aristip-
pus, that, not I am gredie to haue plentee,
and varietee of sondrie cates, but your self
to beare greate loue to money. ¶ Certain
saynges moche like vnto this, been afore recited.

Plato loued mo-
nie better then
Aristippus loued
good fare. In
the 1 in the 7.
and in the 32.
saynges of A-
ristippus.

41. Aegina was a
goodly citee ad-
iacent vnto Pe-
loponnesus, not
ferre from the

The same man in the citee of Aegina at
the solēne feastes of Neptunus, had to doe
with Phryne a misliuyng woman there.
And when a feloe had cast him in the nose,
that

¶ he gaue so large monie, to soche a naugh
tie drabbe, who sticke not to let beggerie
Diogines the Cinike, to haue parte of her
bodie: Aristippus in this maner answered:
I giue her money, and many other gaie
good thinges, to haue my pleasure on her
for myne owne part, and not to the intent,
that no man els should. ¶ This is leste in
writyng of the said Phryne, that although she was
a passyng faire woman, yet was she as comon as
the cart waie, on who soeuer came, without pre-
ferring or choice of this mā or y mā, whether thei
wer riche, or pooze, shewing her self disdainfull &
carse towarde no persone, come who would. To
this had the poete Horatius respect in this sayng.

Me libertina, nec vno contenta Phryne
macerat.

Ifrette and peine with burnyng loue
Of Phryne, who this other daie
Out of her bondship did remoue,
And now is common, as carte waie.

¶ Thei so diuided the regions, that Iupiter should haue vnder his
dominion, the high countries, Pluto the lower countries, and Neptunus
the Isles and the seas. ¶ Wherof the Poetes haue feigned Iupiter to be
the God of heauen, Pluto of helle, and Neptune of the waters. In hono-
r of Neptunus were yerelie celebrate in the Isle or towne of Aegina, cer-
tain solemnities, whiche were called Neptunalia, of Neptunus his name,
and by an other name Salatia of Salum, the Sea.

¶ Phryne was an harlot of excellent beautie, but so common that she
refused none, whatsoeuer he were: and (as occasion serued for her mer-
cite) she customablie resorted to all places, where any solemnitie of Sa-
ctes or martes, or any other occasion of greate haunte and resort was.
Albeit her most dwelling was in the citee of Athenes. She is moche
E. 41. mentioned

hauens mouth
called Pyraeus,
and it stode euē
directly against
the countrie of
Attica, and ther-
fore was of a
certain Athenie
en: called Lippiz-
tudo Attice, that
is the bleyng
of Attica. For
the goodlinesse
of Aegina did
moche disgrace
the beautie of
Attica, and did
as ye would
saie: drowne it.
Some giue the
name of Aegina
to the whole ile
* Neptunus, Ius-
piter and Pluto,
were three bre-
thren, and son-
nes of Saturnus
gotten by Ops
the sister & wife
of the same Sa-

mentioned, not onely in the Doctes and Historiographers, but also
in sondrie places of this present worke.

42.

*Aristippus rebu-
ked of Diogenes
for heping com-
paignie with
Phryne the baw-
dye.*

Diogenes in this maner rebuked Ari-
stippus, for hauyng to doe with Phryne: **D**
Aristippus, thou art a greate nicdler with
this woman, beyng a stewed strumpette,
and therefore either plaie the beggare as I
doe, or els leaue soche fashions, as thou doest
vse. Aristippus by induction in this wise,
shifted hym of. Diogenes seemeth it vnto
thee, a thyng to be abhored, that a manne
should dwell in an hous, whiche others a-
fore tymes haue inhabited: **W**hen he had
saied no: what (saied Aristippus) is it shame
to saile in a Shippe, that hath afore tymes
caried a great number mo: **W**hen that al-
so he had denied to stande againste reason:
why then doest thou suppose it to be vnrea-
sonable (or he) to ioigne with a woman, of
whom a greate number of persones, haue
tofore had their pleasure. **T**his is at one
saied, saying that *Asbenacius* doeth in this
maner and forme tell the tale.

43.

*Aristippus a mā
of good posses-
sions & landes*

When he had losse a wonderfull plea-
saunt mainour place, with al the appurte-
naunces, vnto a certain persone earnestly
lamentyng thesame his pietous chance,
he saied: what, doest thou not knowe well
enough,

enough, thou hast but one little pöze hous
with a small piece of lande to it, and that I
haue yet thre whole lordshippes left: whe
the other partie had thereto graüted, he said:
why do we not then rather lamēt thy case?
¶ Meaning that it had been an vnwise part of
hym, rather to take sorowe for that that he had
lost, then ioye and comfort of that that was left.

When a man
hath lost anie
part of his sub
stance, he should
take comfort
of that, that is
left.

To one that by the waie of opposyng 44.
hym, asked this question, arte thou euer
where? I leese no freite money then (q he)
oz I spende no freite money in waste, if I
bee in euery place.

¶ Aristippus with a mocke
alone, swiped a waie the Sophisticall question,
whether one and the same bodie, maie at one time
be in diuers and sondrie places at ones. When he
answered, that so beynge, there was no perill of
lesyng his freite money, oz of spendyng freite mo
ney in waste. For he leseth his freite money, who
when he hath paid his money, is not caried thi
ther, as his desire is. It maie, by leauyng out the
negacion, bee taken in this sense also. Then haue
I in my daies lost some freit money, oz then haue
I spent in waste, and haue loste moche good mo
ney giuen here tofore for freite oz boite hieere,

Whether one &
thesame bodie
may be in son
one places at
ones.

¶ As though he should haue said: if one body maie be
in mo places then in one at ones, I haue many a tyme
in my daies paid money in vain, and haue like a fool
spent money in waste, to be caried ouer sea in a shippe,
from one place to an other, & as moche as I was there
alreadie before I came.

¶ The meaning & sense of y words of Aristippus in co
lapyng, (as I vnder y correccion of Erasmus take it) was:
I leese no freite money the. &c. I lost alwaie no freit mo
ney.

t. iiii. ncy.

ARISTIPPVS.

ney then, &c. That is, I spend no freite money then, &c. For he leeseeth his money that spendeth, when he hath no maner nede no occasion to spend it. And he that is already in euery place where he would bee, needeth not to spende money, to bee carried thither. As if he should haue said to the feloe: if one bodie maye bee in all places at ones, thou mayest be assured, I would not bee so madde as to giue freite money, when I wete disposed to take shipping, & to go ouersea fro one place to an other

45.

*Aristippus was
nothyng gre-
ued to take a
blanke in di-
sputation.*

*Worthfullie
spoken.*

Weyng confounded and made blanke, in a disputation of a certain feloe that was saucie & presumptuous, but the same a furious ragyng feloe, of no more witte then a beaste: when he saue him hoppe and sett his gambaudes for ioye, and swellng in pride, by reason of that victorie. In dede, & he, I go alwaie confounded, but yet like to slepe this night more swetely and soundly then thy self, that hast put me to this blake

46.

*Helicon Cyzice-
mus a Philoso-
phie of Athe-
nes, excellng
in all the Ma-
thematicall sci-
ences, in the
same time whe
Plato was.*

*Dionysius of
Syracuse*

Helicon of the towne of Cyzicus a philosopher in Plato his tyme, had prognosticate the eclipse of the Sunne: who after that it had chaunced, according to his prognostication, had of Dionysius a talent of siluer in rewarde. Then saied Aristippus to the rest of the Philosophers: I also haue a right wondrous thyng that I could prophesie. Thei hartly desirng him the same to vtter: I prophesie (q he) that Plato and Dionysius will erre many daies to an ende
bycako

breake a strawe betwene them. **¶** For, he ^{Plato, long ere} had alredie perceiued the king now a good while ^{he would shewe} to keepe his mynde secrete, and to dissemble his ^{it outwardly.} angre and displeasure, conceiued against Plato.

¶ Cyricus oz Cyricum, an Isle in Propontis, hauing a waie to the maine land by 2 brydges, & hauing also a citie of the same name, with walles, castles, and toures of marble stone, as faire and goodly as might bee, and in largeness, compasse and amplitude, hable to compare with the chief citiees in all Asia. It was so named, by one Cyricus sometime kyng there, whom Iason bnauires slewe. It was also a citie of great power, and indifferently set, either for peace oz warre.

*A talent of siluer, the frenche enterpreter folowynge Budaeus doeth translate, sixe hundred crownes, whiche after the rate of solwertene grotes the crowne, amounteth to the summe of one hundred and solwertie poundes of our currant money.

He said, this in the maners and factions **47.** of men, to be the worst thing that was possible to bee, that in publike sales thei dooe narrowly serche pottes and pannes, ere thei will buye them, and will not serche and examine the life of soche persones, as thei matche to themselves in frendship, and entiere familiaritee. **¶** And yet a moche higher vantage, if a man chose not his frendes of the best sorte, vantage, if a man chose not his frendes of the best sorte, full frendes, then of pottes oz pannes. and a moche greater losse and disauantage, except he chose of the right sorte, soche as should be.

When Dionysius at a banquet, had **co. 48.** maunded that all the companie should ad- dresse themselves, to maske ech mā in purple. Purple in olde tyme, was for the wearing of none, but kinges and princes, where now it is commonly taken vp with euery Sowter and Cobler

Plato refused to
daunce in pur-
ple at the res-
quest of Dioni-
sius.

To bee disguis-
ed in woman-
nes clothyng,
is vniuerse for
a man.

Aristippus refus-
ed not to
daunce in pur-
ple at the byd-
dyng of Dioni-
sius.

Nothing can
corrupt a mind
wholly dedicat
to vertue.

Cobler. Plato refused to doe it, recitvng for
his purpose these metre verses, out of sum
Tragedie.

Οὐκ ἄρ' δυσαίμηρ' θῆλυρ' ἐνδύναι σολῆρ
ἀέρερ' πεφυκῶς, καὶ γένος ἐξ' ἀέρεν Θ.
My harte abhorreth, that I should so
In a womans kirtle, my self disguise,
Beyng a manne, and begotten to
Of a mannes prosapie, in manly wise.

But Aristippus made no courtesie at
the matter, but being dressed in Purple, &
readie to goo to dauncyng, he pronounced
these verses, without any studie so vainly.

καὶ γὰρ ἐρ' βακχεύμασι
οὐδ' ὁ σῶφρων ἔ' διαφθερῆσεται.

Euen emiddes, the furious ragyng
Of sacrifice doen, to the God Bacchus,
A minde, wholly addicte, to sober liuyng
will not be corrupt, ne made vicious.

49. As he was making suite and interces-
sion, on a time to Dionysius, in the behalfe
and fauour of a frende of his, and the king
would not heare his suite and peticion, Ari-
stippus fallyng dounc flat on the ground
befoze him, begun to embrace and kisse the
kinges seete, and by that meanes at laste,
obteined

obtained his purpose and request. And whē
 certain persones, reproved the same fact of
 his, as more vile and more humble then
 was comly for a Philosophier, I am not in
 the blame (q̄ he) but Dionisius, which hath
 his cares standing in his feete. ¶ A wittic
 like prompt and ready in all assaies, as well to doe
 as also to excuse any thyng whatsoeuer it were.

*Wittily spoake
 Dionisius had
 his cares in his
 feete.*

*Aristippus a man
 of a pacyge
 ready wittie,
 as well to doe
 as to excuse a
 ny thing.*

In the countree of Asia, he was attached
 by Artaphernes the high capitain, or lieutenaunt
 generall there, vnder the kyng of the Persians.
 And at the same present season, when one demaunded
 of him, whether euē there also, his old accustomed stoutnesse
 of harte failled him no more, then it had been
 wōt to doe. ¶ Foolishe daue (q̄ he) as though
 I haue at any time in all my life been, of a
 better courage or stomacke, then euē at
 this presente houre, that I muste speake to
 Artaphernes. ¶ Merely this thyng, by the
 benefite of philosophie, was roted in hym, that he
 stode in dyede of no mā liuyng, but wōuld be frāke
 and free with euery person, to saie his mynde.

SO.

*Artaphernes
 lieutenant ge-
 nerall in Asia
 vnder the king
 of the Persians
 Aristippus ac-
 cused in Asia by
 Artaphernes*

*Aristippus stood
 in dyede of no
 manne liuyng.*

SI.

Those persones, who beyng furnished
 with the liberall studies of humanitee & of
 the tōges, did slouthfully neglect the study
 of Philosophie Moralle, he likened to the
 woers of Penelope. ¶ For they entred loue
 with lope.

*Suche as bee-
 yng furnished
 with other di-
 sciplines, do ne-
 glect morall
 philosophie,
 are lyke the
 woers of Pen-
 elope.*

ARISTIPPVS.

Doughter not of Icarus, but of Icarus, and the wife of *Vlysses*: who during the absence of her housebande ten yeres, being awaye at the battaile of *Troie*, and other tenne yeres wādying on the seas, etc he could gette home into his contrie of *Ithaca*, kept her self chaste and true wife vnto the same *Vlysses*. And where she had moſte impoſſible, and theſame continuall ſuite made vnto her, by many ioyles ruſſying wooers, to haue her in marriage, ſhe droue them of all by this colour, that ſhe had a ſoume of linnen clothe in weauyng, which beyng ones finiſhed, ſhe would giue vnto her wooer, a determinate and a final ſumme. Then bleſſed ſhe this policie, to vnweaue in the night a ſome what worke, as ſhe had made vp in the daie before. By reaſon whereof diuers of the gentlemen that wooed her, beyng with their long ſuite wearied and tired, fell in hande to haue wanton conuerſation with *Melanthon* and *Polydora* her handmaidens, as *Vtterlie* diſparuyng that euer they ſhould achue to the obteinyng of *Penelope* her ſelf.

✱ For moſtall *Philosophie* was to them, that diuiniſtee and holy ſcriptures are to be chriſtian menne.

✱ This *Aristo* was a *Philosopher*, and was called in maner as by a ſurname, *Scepticus*, becauſe he was altogether occupied, in conſidering & ſerching the ſtate of humaine thinges. He was bozne in the iſle of *Coo*, albeit ſome ſaie he was *Chius*, and was ſcholar (as ſome writers ſaie) to *Zeno*, the firſt author and bringer vp of the *Stoikes* ſecte, after ſome writers, he was a *Peripatetike*, that is, of *Aristoteles* his ſecte. But as touching *Philosophie*, as well moſtall as natural, his determination and doctrine is of all the auncient good writers reprobued, and vtterly condemned as naught. For by his opinion, all thinges are indifferent, and no diuerſitie betwen being in perfect good health, & in extreme ſickneſſe, and ſo of other thinges. Wherefore his doctrine was diſallowed of all men, as teſtiſieth *Cicero* in the prohemie of *thoſtices* & in his worke *de ſe-*
nibus honorū & malorū. Ther was alſo another *aristo* rather vnto *Plato*

To

To one demaūdyng what thinges wer most requisite, and necessarie to be learned of younge folkes, he saied: thesame that maie doe them best seruice, when thei shal be at the full mannes state. ¶ This sayng is ascribed to others also, besides *Aristippus*. The principall best thinges are euen at the first beginning to be learned. neither the tender and vnbroken yongth, whiche is of it self moste apt to learn is to be forepossest, with thinges superfluous.

52.

What thinges are most requisite to be lerned of yong folkes

The principall best thinges, are euen with y first to be learned.

Yong age most apt to learne.

After that *Aristippus* had gathered together greate gooddes and substaunce of money, & *Socrates* hauing conceiued great meruail thereof, said: how hast thou come by so moche riches? How haue ye come by so little, & he again: ¶ For, he thought it a thyng, no lesse worthe admiracion, that *Socrates* being a philosopher of so greate estimation, and hauing soche greate frendes, should be poore, then that hymself should be riche.

53.

Aristippus gathered together moche riches.

To a certain common woman, sayng I am with child by you *Aristippus*: that can ye not for a suertie knowe (& he again) any more then goyng on Thoznes, standyng as thicke as is possible one by an other, ye maie truely auouch this Thozne it is, that hath pricked me.

54.

Wittie and heartie spoken.

A certain persone openly blaming him that he did in soche wise exile, caste of, and

55.

Aristippus case of his sonne, & let him run at court.

let

ARISTIPPVS

let ren at all auentures his sonne, as if the same had neuer been begotten by hym, he saied: doe we not cast a waite from vs, as fer as we can, bothe flegme and spettle, & also Lice, with other vermine, bꝛædyng of our own bodies, as thinges seruyng to no good vse ne purpose.

*Wenne maye
ruthely refuse
those sonnes,
in whiche is no
grace at all.*

¶ He meened them not wor-
thie to bee accompted for a mannes sonnes, that
had nothing els wherewith, to shewe themselves
worthie the fauor of their parētes, but onely that
they wer of them begotten, and brought into this
worlde. So the old man in the comedie saith.

** The words of
Menedemus to
his sonne, Cli-
nus in the third
comedie of Te-
rance.*

** Ego te meum dici tantisper volo, dum id
quod te dignum est facias.*

So long & no lenger, thou shalt my son be
As thou behauelt thy self, with honestee,

56. *¶* When Dionysius had giuen in reſward,
vnto Aristippus money, & vnto Plato boos-
kes, Aristippus beyng checked of a certain
persone, as one whose minde was moze on
his halfpennie, then Plato had set his: what
matter maketh that (o he) I had neede of
money, and Plato of bookes.

*Dionysius gaue
in reſward, to
Aristippus mo-
ney, & to Plato
bookes.*

¶ Meanyng,
that neither of them bothe was blame worthe to
take y thing, which might best serue his purpose:
¶ for of a likelthoode Dionysius had put either of the
to the choise, whether they wold haue money, or booke

57. *Dionysius would
tell Aristippus*

Being asked for what cause Dionysius
did in soche wise call hym foole, and all to
naught,

naught, for the verie same cause (q he) that
other folkes doen. ¶ Whenyng the plain and
franke speakyng of a philosopher, to be cōtrous
and hatefull to all persones, and therefore no mer-
uail to be, if the kyng might euill abide it: al vn-
der one together, intimatynge the kynges iudge-
mente, nothyng to differ from the iudgemente of
the grosse multitude, for that fortune dooeth not
conferre the iudgements, or giste of Sapience.

foole, & all to
naught.

The plain spee-
king of a phi-
losopher, no
man can well
allow.

Sapience is not
giuen by for-
tune.

58.

He asked of Dionysius at a tyme, by the
waie of petition, a Talent. And when the
king hauing gottē an occasiō, to cōfounde
him by his owne wordes, and to cast hym
in his owne turne, saied: diddest not thou
openly affirme, & saie that a philosopher
is neuer in penurie, or extreme nede: well,
giue the talent (q he) and then we shall af-
terward reason of that matter, whē he had
receiued the money: and was it not well &
truly saied of me, q he, that a philosopher
is neuer in extremitie of neede: ¶ That
person is not in extreme penurie, who at all ty-
mes of neede, is assured where to receiue, and to
haue enough.

A philosopher
is neuer in ex-
treme penurie.

He is not in pe-
nurie, who at al
times of neede
is assured wher
to haue enough.

59.

¶ Unto Dionysius reciting out of a trage-
die of Sophocles, these twoo little verses.

Περὶ τῆς ἀντιφρονῆς τῆς ἐμπορευέται
Κείνου' σὶ δ' ἄλλοι, καὶ ἐλεύθεροί θ' ὁμόλῃ.

who so a tyannes courte, doeth haunt,

There

ARISTIPPVS

There to bee a continuall dweller,
Is vnto thesame, a bondservant.
Though he wer no bōdmā, ere he cam ther
Aristippus aunswered onelie a sillable oz
twaine of the latter verse, corrected in this
maner.

A free mynd is
everywhere free

οὐκ ἔστι δούλος, ἀρ' ἐλεύθερος μόλι

Is not to thesame a bondservant,
If he wer no bondman, ere he came there.
Signifying none to bee free, and out of bonda-
ge in deede, except whose verie minde and hart
philosophie hath deliuered discharged, and made
free, bothe from hope and feare, for to be a free mā
outright, it is not enough, to haue been bozne in
freedome, oz out of seruitude and bondage. Some
writers ascriben this sayng vnto Plato.

True libertee
pertaineth to
the mynd more
then to birtie.

60.

A breache of
loue betwene
Aristippus and
Aeschines.

When betwene Aristippus & Aeschines
had bee fallen a little distaūce and breache
of loue, and a certain feloe had said, where
is now that your great high frendship be-
come? It slepeth (q he) but I shall awaken
it, and raise it vp again.

A small bar-
aunce doeth co-
monlie, by rea-
son of silence,
grow to a scab-
of open enmittee

Hereupon Aristip-
pus by reason of this seasonable, oz oportune and
plain speakyng of the saied feloe, with a trice en-
ded all the strief, and made all well againe, To
the entent that the sore might not by rea-
son of silence, growe to an open scabbe (as
molte commonly it dooeth, he of his owne
voluntarie will came vnto Aeschines, and

saied

said in this maner: shall not we two, even
now out of hande be at one again, as good
frendes as euer we wer, and ceasse thus to
playe & childre: Or els shall we rather tary
vntil wee shall minister to iesting knaues
matter, to prate & iangle of vs twaine on
the ale benche: To whom when Aeschines
had made aunswere, that he would withal
his hart, be reconciled & full agreed. Then,
yet remember (q Aristippus) that I beynge
the elder and the moze auncient persone of
yt twain, haue come & sought on thee first.
Then said Aeschines: of a verie truth, thou
art a greate deale moze perfect honest man
then I am, soz of me begun al this our fal-
ling out, and of thee to haue a perfect atone-
ment. ¶ By this meanes thei wer reconciled
of newe, and as good loue and frendship between
them, as euer there had been tofore.

*Aristippus being
the elder man,
offered firste to
be agreed with
Aeschines.*

At a certain season, sailling in the com- 61.

panie of thre or fower of his own countree
men or neighbours, he was cast on land by
shipwzacke. And when he had on the sandes,
espied the pzent of mathematicall fi-
gures of Geometrie drawen in the sande:
all is wel maisters (q he) I haue espied the
steppes and signes of men. ¶ And beeyng
entred the citee there nexte by, he neuer left sear-

*Aristippus sail-
ling to Rhodes
was cast on land
by shipwzacke.*

G. i. chynge

*Aristippus after
that he mette
with learned
men in a Greke
countre, was
highly wel en-
treated both
he and all his
compaignie for
his sake.*

*True and ver-
ray riches of
the mynde.*

*Vitruuius writ-
teth in Latin
volumes of car-
pentrie, of build-
ing of build-
inges.*

chynge vntill he founde out what persones were
there skilful of disciplines: & after that he was
ones inette with the same, thei did with al huma-
nitye possible, entertein not onely him for his owne
personne, but also the others that came with hym,
yea and besides that, gaue them money enough in
their purses, for their costes and charges, vntill
thei should retourne thither againe in their waye
home ward. After certain daies when the o-
thers that had come at the firste with Aris-
tippus, addrested themselves to retourne in
to their countree, and asked of hym, whe-
ther he would any message to bee dooen at
home to his neighbours and countreymen,
he saied: nothing but that thei applie them-
selues, to acquire and purchase soche ma-
ner riches, as maie not perishe and be lost
by shipwacke, but maie get to land with
their owner. ¶ The self same matter dooeth
Vitruuius repute, in the sixth volume of *Carpentrie*
of deuising, sayng more ouer that *Aristippus*
at that season, came to the citee of *Rhodus*.

¶ The *Socrates* spake sore against soche
personnes as were perfumed with swete sa-
uours, and *Charondas*, or (as some writers
holden opinion) *Phaedon* demaunded what
feloe it was, so perfumed with swete oiles
and sauours, *Aristippus* saied, euen I it is
miserable & wretched creature that I am,
and a moze miser then I, the kyng of the
Persia.

perfection. But marke, said he, that like as he is in this behalfe nothyng superiour to any other liuyng creature, so is he not a iote better then any other mā. ¶ This meane-
 ryng was. that manne by eternall or outward gooddes, is made not a whitte the better. Bothe an horse all be smered with oile of balme or spike, should haue the self same sauoz, that shuld a king; & a seip poore begger, being anointed or perfumed with the like kinde of oile or sauoz, smelleth euen as well as doeth the highest prelate of them all.

A man by eternall gooddes is not made better.

The saynges of Diogenes the Cynike.

Cynici, were philosophers of the sect of Antisthenes & Diogenes.



¶ The order (as I suppose) shall appere to hang verie well together, if next after the hounesse of Socrates, by saynges of mirth vnto, and after the merie plainesse of Aristippus, we make mencion and reherse of \pm Diogenes of Sinope, who in all maner sort grace of his saynges, ferre passed and excelled the others. Howbeit, all these three Philosophers, though in deede far vnlike, and in maner contrarie qualitees, yet neuerthelesse do I iudge one, euē as highly as an other to be esteemed & had in honour: so that although they were of very vnlike factions, yet maie ye well saie, that they were in degree, feloes like one with an other. ¶ In wordes of rebauite and shamelesse speaking, they did with their foule mouthes represent the curriethenesse of Doggues.

Diogenes and were called Cynici, either of thoplace Cinosarge, where Antisthenes kept his schoole, or els of the greke vocable KUVES Doggues. Because they were neuer moued by any thing and calling against the vices of men or els because

¶ Diogenes was scholar vnto Antisthenes. And they two were the first and principal autours of the sect of the Cynikes, & therefore was he called Cynicus, whose life doth Diogenes Laertius write & largely prosecute.

G. H.

Sinopa.

DIOGENES.

Sinopa (so long) was a cite of Pontus, or els verie nigh to it. Builden by the Milesians, a florent citee, and of greate power, in whiche wer many goodlie houses, and mansion places of colall building, with schooles, mercate steeles, walking places, and gorgeous temples. And in this citee were bothe Timotheus Patrion, Diphilus a writer of Comedies, and Diogenes Cinicus, who was thereof called Sinopensis, or Sinopaens.

I. First of all, hauyng departed out of his

*Diogenes would
needes be scho-
lar: vnto Anti-
sthenes.*

*Anti-sthenes
would haue
no scholars.*

owne countree, and placed himself in Athenes, he resorted to the Philosophier Antisthenes, to be his disciple: by whome although he was oft tymes put backe, and shifted of, (for Antisthenes would take no scholars) yet would he not ceasse stil to be an hanger on about him: in so moche that whē Antisthenes on a tyme, offered to giue hym a stripe with a staffe, he willyngly put out his hed vnder the staffe, sayng: Strike if thou be so disposed, yet shalt thou not finde any staffe so harde, wherewith to beate me a waie fro thee, as long as thou shalt speake that maie concerne matters of learning.

*Diogenes had a
wonderful loue
& zeale to sapience*

A notable example of Sapience, with whole harte and minde, feruently desired and zeled.

2. When he by chaunce sawe a mous running, and whippingg aboute from place to place, in a certaine greene, within the citee of Athenes called Megaricu, whiche mous neither sought any hole, nor was asfeard with the hurrying of folkes, nor had any lust to eate meate: a iollic gaie example of liber-

*At heretof Doi-
genes tolke occas*

tie,

he, saied Diogenes. And euer forthwith= all, renouncyng and forlakyng the worlde, he began to take by his dwellyng in a tubbe.

To men wondryng that he had neuer a little hous, or cozner of his owne, where he might quietly eate his meate: he shewed with pointyng of his finger, the galerie or walking place that was called Iouis Porticus, and saied, that the people of Athenes had builded to his vse a roial mansiō place where to dine & suppe, & to take his repast. The thing that was publike, he enterpzyed to be made and ordeined for him also particularely. Neither could he wishe or desire, a fresher or a moze galaunt parlour to eate in.

Don to take by his dwellyng place in a tubbe
Why Diogenes had no house of his own to eate and drinke in.

Iouis Porticus, Iuppiter his aley or galerie or Iuppiter his walks, a place in Athenes. A thyng publike is ordeined for the vse of every particular person also leuall.

The schole of Euclides (so: that the same Euclides semed to teache in dede wittie conclusiōs, but yet nothing to the furtheraūce or helpe of vertuous liuyng) he called not σχολή, a schoole as the vsuall worde was in dede, but by a nicke name χολή, which souneth in Englishe cholere, angre & trouble, contrary to the significaciō of the right worde σχολή, whiche souneth quiet vacation. Semblable, the scholasticall exercitacion & conferring of Plato, called in Greke Χολή, Διατριβή, Diogenes by depzaunyng and corruptyng the worde called κατατριβή, that

4. Euclides was in the later dayes of Plato who wrote much of conclusiōs in Geometrie, which werke we haue yet in Greeke and Latin.

Diogenes nicke named the scholes of Euclides, and of Plato.

that is, mispendyng of moche good labour and time, because that Plato beyng sequestred and exempted frō the practike liuyng among men abroad in the worlde, did spend all his daies and tyme, in disputacions of wordes, where as Diogenes liuyng amonges the thickest of the worlde abroad, had more minde and affeccion, to liue philosophically, that is, accoꝝdyng to perfecte vertue, then onely in wordes to dispute and reason thereof.

Diogenes sett his minde more to liue after Philosophie, the to dispute therof.

5. The games called Dionysiaca, whiche wer with greate charges, and moche pōpe celebrated and holden at the citee of Athens in the honour of Bacchus, he called the

Bacchus (after the feignyng of the poetes) was

Jupiter his son,

For that in the same was nothyng doyn, but begotten vpon all together foolishhe and sworthie skorne. Semle the daughter of Calmus, who being slain with lightening, Iupiter toke the childe, and sowed it within his thigh, and so kept it, vntill it was of maturitee to be borne, & then was he borne out of the thigh of Iupiter. He is called the God of wine, because he first found out the vse of wine, he is called in Greke ΔΙΟΝΥΣΟΣ, and thereof is deriued Dionysia. And of Dionysia is denominated Dionisiaca Certamina, whiche the Latine menne callen of Bacchus Bacchanalia, the rites of Bacchus, which in the most part of the citees of Grece, wer kept euery the 11th yere.

6. The oratours and aduocates (who wer had in high price and estimation in Athens) he called the cōmon dꝛoudges and pages, of euery Jacke and Cille, for that thei wer

wer of force constrained, to speake all that
 euer thei did, to please men, and even like
 bonde slaues, to flatter the beaustlie foolithe
 rable of the people. And the assēbles of the
 people, swarming about the same orators,
 he called the pimples or little wheales of
 glozie. **E** The Greke word that he used, was
 ἑσάρθματα, that is, little pimples or pushes,
 for he as of cholere and falselegne, budden out in
 the noses and faces of many persons, & are called
 the Saphires & Rubies of the Tauerne. **G** We
 ning thereby (as I suppose) that like as soke pushes in
 the visages of men, ore angrie things and gressfull and
 also small discomfort to the parties, that the same may
 not for shame shewe their faces, but hidden themselves,
 and refuse to come in company: so the frequent as-
 sembles of people, swarming about orators, doe final-
 ly purchase and conciliate vnto the same moche enuie,
 displeasure, hatred, trouble and veracion, enlayng of
 the glozie that thei haue in the beginning. As chaunced
 to Demosthenes, and to Aeschines in Athens, and to Cicero
 in Rome.

frequent assē-
 ssemblies of the
 people gather-
 ing about the
 orators becū
 the pimples of
 glozie.

Diogenes as often as in the life of men 7.

he considered and thought vpon the gouer-
 nours of citees, Physicians, and Philoso-
 phiers, affirmed no liuing thing to be more
 sapient then man. The same Diogenes co-
 sidering in his minde expouners of dreames,
 readers what shall foloe this dreame
 or that, southsaiers, and others of like sort,
 or els soke persones as wer wholly subiect
 to glozie and riches; auouched, that to his

Nothing more
 experience then
 manne.

DI O G E N E S.

Nothing more foliſhe then manne. ſemprng there was nothing more fooliſhe, then man. ¶ Notifying the witte of man, to

The witte of manne, apte to be appliable and apt to all goodneſſe, if it be exerciſed and enured therewithall, but if it fall from al goodneſſe, if his right kinde to vice, then to be many degrees worſe then the dūrkme brute beaſtes.

8. ¶ He uſed cuſtomably to ſaie, y in our life

we ſhould oftener provide λόγος ἢ βρόχος,

y is, a talker then an halter. ¶ The Greke

λόγος,

βρόχος.

ſwoorde, λόγος ſigniſieth in Latine ſermonem, in

Engliſhe communicacion or talkyng. And the

Greke vocable, βρόχος, is in Latine, laqueus, in

Engliſhe an halter or a ſtrynge, ſoche as a bodie

maie by the necke be hanged withall. whiche he

ſpake, for that ſoche perſenes as are ſwerie of their

liues, and are in ſoche deſpaire, that thei would

fain be out of the ſwoorde, do many of them by and

What thyng
deſperate per-
ſones ſhould
doe,

by hang and ſtrangle them ſelues, whereas thei

ought rather to haue recourſe to good communi-

cacion, that might recomforte their ſpirites, and

bryng them again from deſpaire. For, to the hart

beyng in heauines and vtter diſcomfort: the beſte

Philiſician is good and whoſſome communicaciō.

Neither ſhall the ſenſe be out of ſquare, if ye take

In tymes of
miſfortune is
wiſedome & diſ-
crecion moſt to
bee bleſed.

the Greke vocable λόγος (as in an other ſignifi-

cacion it maie well bee taken) for reaſon. ¶ And

then the ſenſe ſhalbe, that men ought rather in tymes of

diſpleaſures and miſadventures, to ſtate them ſelues by

reaſon, and to uſe their diſcrecion and wiſedome, in ta-

king miſchances patiently as men ſhould doe, then be-

Menne oughte
eo haue no com-
municaciō but
ſuche as may

pon triſting occaſions to fall in deſpaire, and ſo wilful-

ly to caſt awate them ſelues, as many haue doen. Albes

it taking λόγος, for talking, I thinke Diogenes mented

that menne ought ſo to provide, that their wordes and

communicaciō

communication at all times be vertuous and fruitfull, as well to the hearer, as to the speaker, and not of soche sorte as the speaker maie afterwarde haue cause to repent, and wishe within his bealle again. As Seneca noteth the improuidence, & vnadvisednesse of many persons, whiche often tymes (as he speaketh in Latin *Emittunt voces per iugulum redituras*, that is, lettē escape wordes, that must afterward come back again by their own throates, and cost them their neckes. So that Diogenes would no mennes communication to be soche as might afterwarde bee found hanging matters, and rebounde to their owne confusion, but rather to be fruitfull and vertuous. For, onelie soche wordes and none other, been worthie the appellation, or name of communication and talhyng, of whiche redoundeth aswell to the hearer, as to the speaker some fruite, profite, and edifying: and for whiche bothe parties maie be the better, and not haue cause afterwarde to beshewe them selues. And soche as vsen naughtie and pernicious babling doen often tymes procure their owne harmes, and been autours and workers of their owne confusion.

When Diogenes at a feast of high fare sawe Plato, not ones to put his hande to any of the deintie dishes, but to feede onely vpon a felwe Olives, he saied: what is befallē moste sapiēt father, y wheras to come to soche maner fare as this, ye made ones a viage in to Sicilie, ye dooe here now absteyn from ready prouision of meates, purposely dresed for you. To this saied Plato again, yet thus, O Diogenes, even in Sicilie also I was satisfised with soche meat for the moste parte, as this that I eate now: why then needed you to saile vnto the citee

be fruitfull and edifying, aswell to y hearer, as to the speaker.

No man ought to leate escape wordes, whiche muste afterwarde come home again by the throte.

No wordes bee worthie the name of talhyng, but such as been fruited full.

Suche as be pernicious wordes are comenlie autours of their owne confusion,

Plato a manne of sobre Diete.

Syracuse the best citee of all Sicilie, the noblenesse and riches of which Tullie dooeth

DI O G E N E S

at large deferis
be in the records
against verres

of Syracuse, saied Diogenes: Wer there no
Olives at that season, growyng within
the countree of Attica? This sayng some
writers ascriben to *Aristippus*.

10.
μεταδοχειν
ειπον, & κα
ταφαγειν.

Diogenes on a tyme, as he was eating
figges, mette with Plato, and offeryng to
him a fewe of his figges, saide: ye maie take
some parte with me, if ye bee disposed. And
when Plato had taken some, and eaten the
Diogenes saied: ye maie take some parte,
with me, wer my wordes, and not to rape
them by on that faction. This merie ie-
sing worde, maie be applied to a serious matter.
that is to wete, to be spoken on soche persones, as
abusen the gentle permission & suffraunce of their
prince, of their scholemaister, or of their parentes
to the attemptyng or doyng of thinges vnlawful,
As (for example) if one beynge aduertised, that it
is a thing not vnprofitable to take a talle, and to
haue a little sight in Logike, doe bestowe all the
daies of his life on that studie. The sayng is, in
soche wise recited by *Laetius*, that one maie doubt
whether of the.ii. did offre the figges to the other.

Plato a sparing
manne but a lo
uer of clemp-
nesse.
Diogenes a be-
ray floonen.
Diogenes tram-
pled with hys
purrie feete vpon
Plato his

11. Plato in deede was a frugall man, and
a greate sparer or hous bande, but yet one
that loued to haue all thinges pick'd net,
and cleane. And contrariwise, Diogenes a
berie sloonen, and one that cared for no cle-
linesse. Therfore trampling with his pur-
rie feete, vpon Plato his fine pilces, and o-
ther

ther bedding, to certain y^e familiare friends of Dionysius, beyng therin companie, whō

peise and beds
dyng.

Plato had desired to diner, he saied, I dooe
now trede the ambicioⁿ of Plato vnder my

feete, Plato anone answered thus, yet in
how greate pride swellest thy self, O Dio^{genes}, while thou thinkest thy self, to trede
another mannes pride vnder thy fete. The
self same thyng is by other wyters, moze
pleasauntly reported. To Diogenes, sayng
I trede the pride of Plato vnder my feete: so
thou doest in deede (q^u Plato) but it is with
an other kinde of pride, as greate as mine.

The ambition
and pride of
Diogenes

¶ For, eue the same was a point of pride, that
he made so greate boiste and vaunte of contēnyng
clenlinesse. And those persones that do glorie and
bragge of their niggishe slouerie, and simplenes
of their habite, becn of their appetite, and in their
hartes, no lesse ambitious, then soche as settē out
themselies in gorgeous apparel albeit of an other
sort, & in an other kinde. And a greate deale moze
dishonestee is there in that ambition, whiche se-
keth laude and praise, of the false colour and cloke
of vertue counterfeited. yet Socion ascribeth this
sayn^t, not to Diogenes, but vnto Plato the Cynike.

To make bofe
of contēnyng
pride, is an
high point of
pride and am-
bicion.

Moze dishon-
estee is in fee-
ling please, by
countrefeacted
vertue.

What thanks
Diogenes reded
vnto Plato, for
geuing hym
wyne and fyg-
12. gues more
the he asked

Diogenes had desired of Plato a little
courtesie of wine, and estlones to haue also
a fewe figges. Plato set hym a whole stene
or pitcher full. To whom the Cynike ren-
ded thanks in this maner; when it is de-
maunded

DI O G E N E S

maunded of thee , how many is t'wo and
t'wo, thou aunswereſt, t'wentie: ſo neither
doeſt thou giue thinges, according to a bo-
dies asking, he makeſt a directe aunſwere

Diogenes noted
Plato of vnic-
verſable verboſi-
tee, and ſo did
Ariſtoteles alſo.
The eloquence
of Plato is of
all writers eſte-
emed to be ſuch
that it ſuſpiter
ſhoulde ſpeake
Greke he wold
uſe the phraſe
of Plato.

to ſoche queſtions, as are demaunded of thee
¶ He noted Plato, as a man out of meaſure tal-
kat, which ſelfſame thing did Ariſtoteles alſo note
in his writings. ¶ Notwithſtanding Ariſtoile his
noting, which proceed of enyie, Plato is of al the Gre-
kes eſteemed to be of ſo wittie inuencion in his writinge
ges, and of ſo greate varietee, ſhift, eloquence and good
veteraunce in ſpeaking, that theſame Grekes pronounce
ced, that in caſe Iupiter ſhould or wold ſpeake Greke,
he wold ſpeake with Plato his tongue and phraſe. And
no leſſe dignitie and excellencie is to theſame plato at-
tributed by Cicero, Quintilianus, and all other Latine
writers alſo, beyng of any iudgement.

13. To one demaunding in what parte of
all the countree of Grece, he had ſeen good
men: Men (q he) no where: but in the citie

The moſte cor-
rupt & vicious
maners of all
the countree of
Grece through-
out, in the time
of Diogenes.

of Lacedaemō, I ſawe good laddes. ¶ No-
tyng the moſte corrupt and vicious maners of al
Grece throughout, in ſo moche that euen among
the Lacedemonians, a nacion leaſt corrupted of al o-
thers, onely in the children remained, the aunci-
ente integritie and vncorruption. And all vnder
one he ſignified, that in the reſidue of the countree
of Grece, not ſo moche as the childre neither were
good, honeſt, or vertuous. And this thing more-
ouer did he notiſie, the men to be moche more vi-
cious, then the boies, whereas of congruence the
children ought by them, to be trained and nauſe-
led in vertuous diſpoſicion, and framed to an ho-
neſt trade of luyng.

Children oughte
of congruence
to be trained &
framed to ver-
tuous diſpoſi-
tion.

¶ When

When Diogenes on a certain time treading, and making a declaration of an earnest and saige matter of Philosophie, had not one hearer, that would giue diligente eare vnto him, he begū to sing soch another foolish sōgas (Robin hood, in Barnsdale stode, &c.) and sembled as though he would daunce withall. And when a verie greate multitude of people, had now gathered together and swarmed about him, he tooke them all by for stumblyng, because that to thinges foolish, & seruyng to no good purpose, they came cōnyng by whole flockes, and as merie as Idies, where as to serious matters, and thesame moche auailable vnto good luyng, they neither would resort or approach, or diligently giue eare.

¶ Verie like vnto this it is, that some writers ascribē to Demosthenes of the shadowe of an Ass.

So it was, that Demosthenes on a time being hot in making an oration to the Atheniens the people wer sodainlie in soche a greate rage among themselves, that they gaue no eare to Demosthenes, but rather troubled hym in his tale. Whereupon he sated, that he had two or three wordes to saye vnto them, requiring them to hold their nosse, and to giue good eare what he would saye. Immediately was made silence, and Demosthenes in this wise began. A certaine young man had hired an Ass from Athens, to the toun of Megara. And bothe the parties went together in company and being some season, about noon the Sonne wated so feruente hot, that for to couer themselves from the Sonne, either partie would needes hide himself vnder the shadowe of the Ass. But they fell at variance about it, and either partie would needes put off the other. The one sated, that he had set out the Ass to hire, but not the shadowe, the other on his parte answered, that forasmoeche as he had hired the Ass he

How Diogenes rebuked the people, for that they were ready to harken vnto matters of lightnesse, & slacke to giue eare to matters of grauice.

DIOGENES

he had best right and title for the time during, to the shadowe of the Age to. And immediately after thus moche of the tale told, Demosthenes came downe from the pulpit or scaffold. The people were so faine to heare the rest of the tale, that they caught Demosthenes by the gowne, and held him backe, nor would at no hande suffer him to departe, but required him in any wise, to make an ende of his tale. Then said Demosthenes vnto them: why are ye so desirous and faine, to listen a tale of the shadowe of an Age, and haue no will ne minde at all to hearken me, speaking of matters weightie, serious, and touching the common weale.

15. He rebuked men, for that they exercised and practised themselves with setting gaubaudes, and with semblable toies, to the ende that they might at length be exercised and cunningg therein, and not one of them all would putte hymself to any peine, that they might in fine, proue wel disposed, and honest menne.

Men wille put themselves to peines, for the attaining of all thinges, lauing vertue and honestie,

Diogenes spared tau-
tyng no manne
liuyng.

Diogenes cher-
ished the Gram-
marians.

*Grammatici,
were those that
spēt their study
in humanitie,
and whō we cal
Scholemasters
± Rhapsodies are
that we cal the
ges patched to-
gether, as the
werkes of Ho-
merus were, for the burnyng of Troie.

Homerus himself was blind, and made voluntarie, and song ex tempore that is without studie. And after his death, Anstarchus gathered al his makinges

16. From no sort of men in the worlde, did he refrain or chamber the taunting of his tongue. He said, that he greatly wondered at the Gramarians, that they did with soche earnest study, make depe inquisition of the hard auentures of Vlysses, and knewe nothing of their owne mischaunces. The Grammarians in olde time spent moste of their study and wer moste familiare in the Rhapsodies of Homerus. And he in his werke entitled Odisea, maketh mencion and rehersall, of diuers the wanderynges of Vlysses on the seas, and aboute sonderie countrees, ere he could gette home to Irbaca, after the burnyng of Troie.

makings together, and compiled them into two booke, the one entituled *Iliad*, whiche is of the battaill and destruction of *Troie*, and the other *Odyssea*, of the wandring of *Ulysses*, as he could get home to *Ithaca*, after that *Troie* was burned. And because these booke were compiled by patches, they were called, *Rhapsodie*, as ye would saie, patches of cloues boched together.

With the *Musiciā*s also he found fault, 17.

for that about their Harpes and other musicall Instrumentes, they would bestowe greate labour & diligence, to set the stringes in right tune, and had maners getting quite & cleane out of al good accord or frame.

How Diogenes
found fault
with the *Musiciā*s.

He reproveth also the professors of * the *Mathematicall* sciences, for that they were alwaies gazing and staring vpon the Sun the Moone, and the Sterres, and yet could not see what thinges late before their setes. *How Diogenes* 18. *reproves* the professors of the *Mathematicall* sciences. * *Mathematici*, were the professors and students of *Geometrie*, *Musike*, *Arithmetike*, and *Astrologie*. for, these were called sciences *Mathematicall*, because that where they are learned by cleane intelligence of the witte, yet they proceede of so certaine and sure principles and conclusions, that they may be more certainlie and perfectlie perceived and proued, then *Logike*, *Rhetorike*, and *Philosophie*, or any other soke.

At the oratours also he had a sayng, for 19.

that they were busie enough, to speake thinges standing with right and iustice, but to put the same in execution, and to doe thereafter, they were verie slacke.

How Diogenes
reproves the
Oratours.

The couetuous persones he rattled and 20 *How Diogenes* *reproves* the couetuous persones. *How Diogenes* rattled and shooke vp, for that in wordes they disparaged money, whereas in their hartes they loved it.

How Diogenes
reproves the
couetuous persones.
None doe in
deed

DI O G E N E S

woordes more
cry out on aua-
rice, then the co-
uetous persōs.

ued the same of life. For, this speciall pro-
perce the couetous persones haue, that none a-
liue dooe in woordes more desic and deteste aua-
rice, then themselves doe.

21. The common people also he toke vp for
stumblyng, because thei praised and com-
mended good men, principallie vpon this
ground and title, for that thei wer despisers
of money, and yet in the while, thei would
neuer the more folow the steppes of the same
good men, whom thei moste highlie com-
mended: but rather folowed those persones
that had the grummel seede, and mucke of
the worlde, whom in woordes thei did
greatlie dispraise.

How Diogenes
checked the co-
mon people.

22. He neuer linned rahatynge of those per-
sones, that offred sacrifice for to haue good
health of bodie, and even in the very sacri-
fice doyng (in that thei wer vnmeasurable
raueners, and gourmaunders, and would
not leane eatynge while the beallie would
hold) thei did all together against the good
health of the bodie.

How Diogenes
rahated suche
persones as did
sacrifice to haue
bodily health.

Diogenes hated
gluttons.

23. He saied, that he meruailled at the ser-
uauntes, that whē thei sawe their maisters
denoure meate, beyond all reason or mea-
sure, thei tooke not alwaie the meate from
them, allegynge that to be the waie, to pre-

What faulte
Diogenes found
with bonds ser-
uauntes.

seru

serue their maisters in helth. And for bode
seruauntes, or slaues, it is moze conuenient
then for honest menne, to bee euer maun-
ding.

thing, and filling the gutte. ¶ Thus ferre
hath it been mencioned and rehearsed, what per-
sones, for what causes thesaied Diogenes rebuked,
and founde faulte withall. Now liuen what sort
of men he praised. He allowed them that wer
24.

towarde liuynge, and yet liued not: that
wer in a readinesse to saile on the sea, and
yet tooke no shippe: that wer about to giue
children their findyng, and yet found none
at all: that adressed themselves to entre do-
mages in the common weale, and yet ente-
red not in deede: that had prepared & fra-
med theimselfes to be in the courte, and to
liue in housholde with high states, or men
of greate power, and yet came not therto.

¶ Signifying, that best it was from all thesaied
thynges vtterly to absteyne, and therefore those
persones to seme wise, which hauing had earnest
motion, or prouocacion to any of thesame, had in
season chaunged their myndes, for that whē men
are ones alredie entred in soche matters, it is not
in their owne power or free libertee, to alter that
thei haue aduisedly resolved vpon, although it re-
pent them of the trade or waie that thei haue cho-
sen. whoso hath ones married a wife, is not now
from thensforth, all together his owne man: but
in maner half maisterfast: whoso hath auentured
to commit hymself to the sea, must of force stande
h. l. in

It is not for ho-
nest menne to
bee euer maun-
ding.

What person-
nes Diogenes al-
lowed & praised

When a man
hath ones en-
tered any gre-
ate matter, it is
not in his own
power, to goo
backe againe,
or to chaunge
his purpose.
The Rate of
married men, of
sailers on

DIOGENES.

the sea, and of in the grace of the Synodes, whither to bee con-
officers in a cō ueighed or caried: Whoso hath ones stepped forth,
mon weale.

¶ To serue the remedyleffe serue * the staige, & go through with
the parte that he hath taken in hande to play, yea
uerbe take out and though his herte would neuer so faine, yet is
of the latin See it as much as his life is swooꝝ the, from a publike
nae seruire, by office of gouerning a common weale, to retire vn-
whiche is agri to a pꝛiuate state and condicion of liuyng.

the same will suffice, and as the presente case requireth, so eche persone
to applic himselfe. Cicero li. xiiij. vnto Brutus, saith to hym: Tibi nunc
populo & scenae, vt dicitur, seruiendam est. Nam in te non solum exercitus
tui, sed omnium ciuium, ac paucē gentium conicli sunt oculi: that is, Then
must now we of necessity serue the people, and the staige (as saith the
prouerbe) for on thee are directly and wholly cast the eyes, not onely
of thine owne armie, but also of all the Citizens of Rome, yea and in
maner of al naccons in the world too. So that the prouerbe maye very
congruentlye bee spoken of suche persones, as haue taken in hande
some high office or charge in a cōmon weale, or els the counseylhaunce
and execution of some very noble acte or matter to be Doen in the face
of the worlde, whiche thei must of force, either to their highe honour,
praise, gloꝝy, and renewing goo through with all and finishe, or els with
the greate infamie, shame, and reproche, quail and laye all in the dust,
because of the expectation of menne in suche a case.

25. Diogenes hath the name to bee the au-
thor and first bynyng vꝑ of this ridle also:
that menne ought not to putte forth the their
handes to their frendes with their syn-
gers fast clynched together.

How we ought
to behaue oure
selues to oure
frendes,

¶ We croke-
nyng that it is not enough if we thew our selues
lowly, gentle, & familiare to our frends, but that
to the same courtesy of behauour, we ought, al-
so to couple liberalitee and bountee for a compa-
gnion. Whoso dooen gently and courtcouisly han-
dle and entreaacte their frends, are saied properly
in

in Greeke *Δεξιότης*, that is, to take by y^e righte *Δεξιότης*.
hande, and courtcoullie and lounglye to entre-
taine.

At what tyme Diogenes beeyng taken 26.

prisoner in the Isle of Crete, which is now
called Candie, was broughte forth to bee
sold, vnto the cryer demaundayng wherin
his chief feate oz cunningg did stand, & by
what title he should commend hym to the
buyers, Marie (q^{ue} he) saie that thou hast a
feloe to make money of, that hath the right
knowelage how to reuole menne of free-
dome, one Xeniadess a Corinthian hauyng
much meruail at the straungnesse of the
cryer, approched vnto Diogenes, and de-
maunded whether he had perfecte skylle
to doe that he professed & tooke vpon hym.
And when by the communicacion of the
philosophier he perceiued him to bee a mā
both of high wisdom, & also of profounde
learnynge, he bought hym, & had him home
with him to his hous, and committed his
childzen to hym for to bee taught, whiche
childze Diogenes tooke vnto his cure, and
thesame right gentlemālike trained both
in learnynge and maners. And first & soze-
moste, he taught theim the liberall scien-
ces, and shortly after he taught theim the

By what title
Diogenes would
be commended
to the buyers,
when he should
be solde.

Xeniades a Co-
rinthian, bought
Diogenes to his
bondeman.

Xeniades com-
mitted his son-
nes, to the gui-
ding & teaching
of Diogenes.

What thinges
Diogenes taught
the sonnes of
Xeniades.

b. y.

feate

DIOGENES.

What exercise
of bodye Dioge-
nes permitted
to his young
scholaris.

Diogenes his ma-
ner of teaching
poetes and o-
ther outoures.
We haue per-
fecte knowe-
lage of no more
then is engrai-
uen in our me-
mozie.

Diogenes drew
out the summe
of all discipli-
nes for his scho-
lars.

Howe Diogenes
trained the son-
nes of Xenocrates
in their maners

Childrens diet
composed of af-
figned by Dio-
genes.

feate of ridyng an horse, he taught theim
to bend a bowe & to shoote in it, to whurle
with a sling, and to picke or cast a darte. In
the wassleyng place, he would not suffre
that their tutour (whiche hadde the cure of
their bodies & health) should exercise them
with painfull labours after the maner of
menne of fense, but so ferre and so muche
as might bee auailable to the roddynesse
of colour, and for good healthe of the body.
He founde the meanes that they shoulde
learne by hearte and memozie al that euer
good was out of the poetes, and other wri-
ters. In consideracion that we haue true
knowlage and perfecte intelligence, ones-
ly of suche thinges as wee haue suerly en-
painted and engrauen in our memozy. At
fewe woordes, the summe, the effecte and
pith of all doctrine he drew out for theim,
compiled together by abrigement, to the
ende that bothe they might in shorter time
haue a thzough sight in it, & also the more
substantiallye for euer containe it in their
memozie. Thesame children he broke and
taught howe to awayte on their parentes
at home in their hous, and to be wel plea-
sed with light meate, and such as was eas-
ie to be gotten, and to be contented with

water to their drynke: and where others kepte their long lockes wel trymmed and decked, for an oznamente, and for the better setting forth of their fauour and beautie, Diogenes commaunded these children to haue their heddes polled. And if at any tyme suche occasion chaunced, that they must go forth of doores, he brought them forth vnkembred, and vnpioked, withoute cotes, bare foote and barelegged, and not a wood with them.ouer & besides this, he did breake them in the feacte of hunting, in this behalfe following the guyse and custome of the Lacedemonians.

The Lacedemonians broke & exercised their children and youth in hunting.

By reason of these thynges it came to passe, that Diogenes had muche reuerente attendaunce dooen to him by the saied children, and that he was for their sakes highly esteemed and accepted with their father Xenia des. Other wryters tellen the tale, that the crier by the bidding of Diogenes did in this maner speake his wordes. Is there any manne that is willyng or mynded to be a maister?

When he sate hym dootone in the sale time, he was forbidden to sit on his taile, and was charged to stand vpon his feete, for this entente (I suppose,) that the cheape man might the moze easylie vieue and trie what hee bought. Thus, (of Diogenes) h. iij. what

DIOGENES.

What mater maketh that, sens that fishes
after what facion so euer they lyen, bee
bought vp. ¶ Moting the folishenesse of the
common people, whiche gooyng about to bye a
bondman, wil bee wise and well aware that no
faulte of the bodie maie escape vnespyed, and will
not with like prouision and caucion serehe and
trye what state and case the mynde is in. And as
for the habite of the mynde is mooste euidentlye
perceiued by a mannes communicacion and tal-
kyng. ¶ And not by sitting or standyng.

The habite of
the minde is
best perceiued
by a mannes
talking.

28.

The oversight
of many perse-
res in buyng
of menne.

A manne is by
no thing better
known, then
by his commu-
nicacion.

He saied that it seemed to hym a mer-
uailous mater, that whereas men would
not bye a potte or a pottelod, but wel tried
with knockyng on it, or els by the tink-
lyng and sounne thereof: in buyng a manne
they could be contented and satisfied with
onelye lookynge on hym with theire eye.
¶ Dignifying that a manne is by nothyng in
the worlde better known, then by his commu-
nicacion. Therfore like as they that goo about to
bye an yearthyn potte, or vessell for an ozkyn,
dooe knocke vpon it with their knuckle, and by
the sounne that it geueth dooe soone discerne whe-
ther it bee whole, of sache claye or metalle as it
shoulde bee, and seasoned in the keil, or not: so be-
fore that they bye a man with poundes moo then
one or twoo, meete it wer to prouoke the partie
to speake, and to tell one tale or other, and by his
talking to fynd out what maner feloe he is. To
the selfsame purpose apperteyneth the sayynge
nexte afoze. A fylshe is dumme and cannot
speake,

speake, neyther maketh it any force howe
thesame lyeth on the stalle, forasmuch as
no man can make thereof anie thyng but
a fysh. ¶ Sembleably it is no matter ne dif-
ference at all, of what habite, pleight, or comple-
tion of bodie ye bye a manne, if ye bye hym, neuer
hearyng hym speake.

Unto Xenocrates by whō he was bought, 29.
he saied: Sir, ye must remedyleffe bee obe-
diente to me, and reuled by me, although
beeyng now your bondeservant, in con-
sideracion that whoso hath to his bonde-
servant a shipmaister, or a Physician, is
of force dynen to bee reuled by thesame,
if he bee disposed to haue any commoditee
or profitable seruice of hym.

The maister
ought to bee
auised by his
servante, if he
be wise.

The repozte gooeth, that in the hous of 30.
thissame Xenocrates he contynued and liued
vntill he was a veraye aged manne, and
was there buryed of his olone scholares.
And beeyng asked by Xenocrates howe his
desire was to bee buried, groucllyng, q he,
with my face toward the grounde. And to
thesame Xenocrates demaundyng the cause
why, he saied: for, ere long time to an ende,
it will come to passe, that those thynges
whiche now lyen downward shalbee tur-
ned vppward. ¶ Alludynge hereunto, that at
h.iii. that

whol Diogenes
desired to bee
buried.

DIOGENES.

The Macedonians conquered all Greece and helde the dominiō of the same in the tyme of Diogenes.

that presente season, the Macedonians hadde gotten the ouer hande vpon the Atheniens, and had achieved the emper of al Greece, & of, in maner vilaynes or slaues, they were become veray haulte, & from veray basse, they were mounted to high domynion. That if all thynges should so be turned vpside down, it should saunce fail come to passe that his dedde carkeſſe also should ere many daies after bee turned from lyng grounde, to lyng with the face vpsward. Wherefore his menyng was this, to bee no mater to bee passed on, after what maner of lyng or facion the dedde bodie be putte

The maner of burying in old tyme.

The Jewes are buried, as it were standing on their feete, and the Christians with their faces vpsward.

in the graue, about whiche mater, great was the supersticion of the moste parte of people, for they were carried to their burial with their feete lyng forth towarde the towne gate, they were burned in maner of standyng vpright, and at this daye the Jewes (as I heare saye) are putte in their graues as if it were standyng on their feete, at lest wise the Christians euery one of them without exception are laied in their graues with their faces vpswarde.

31. Standyng on a tyme in the open mercate place, he cried with a loude voice. Approche ye menne, approche ye menne, as though he had had some earnest matter to saie vnto the people. And when they had gathered veray thicke about hym, and he for all that, ceased not but still cryed: approche ye menne, certain of them takyng greate indignacion at the mater: answered: loe, here we be, saie thy mynd. Then Diogenes dzyuynge theim awaye with a staf,

Kaf, saied: I bade menne to appoche, and not dounge hylles oꝝ dꝛaffesackes. *¶* He thought not the name of a manne to bee a congruente oꝝ a right name for suche persones, as liued not accordyng to reason, but were leden and reuled by sensuall motions, and pangues, after the maner of swyne and other brute beastes.

¶ They that liuen not accordyng to reason, but are ledē by sensuall affectes and passions, are not worthie to bee called menne.

Alexander Magnus when he was at the eltee of ✕ Corinthus, wente vnto Diogenes sitting in his tubbe, and talked familiarly with hym manie thynges: from whom after that he was departed, to his familiare frendes takyng highe disoeygne and indignacion, that beeyng a kynge, he had dooen so muche honour to such a dogge as Diogenes, who would not bouche salue so muche as ones to aryse vp frō his tail to doe his duettie of hūble obeysance to so greate a pꝛince, he saied: wel, yet for all that, wer I not Alexander, I would with all my hert bee Diogenes. *¶* So meruailous highlye did he esteeme, that iame the mynde and herte of the same Diogenes constitute and beeyng in mooste perfecte freedome, and ferre surmountyng the compasse oꝝ reache of al worldlie, oꝝ transitorie thynges, that he iudged nothyng to be moze like to a kyngdome oꝝ Emper. The principall and chief felicitie of kyngs is, that they ought seruice oꝝ homage to no yearthly creature, but for alſoener thyng standeth with their wille and pleasure, they doe and veraie easilie byyng to

¶ Alexander talked familiarly many thynges with Diogenes sitting in his tubbe

¶ Howe highly Alexander Magnus esteemed the philosophicall mynde of Diogenes.

¶ Nothing more like to a kyngdom, then a true philosophicall mynde.

¶ The principall and chief felicitie of kynges. What highe commoditees redoundeth of effecte philosophie.

DIOGENES

To bee *Alexander* effecte, and secundarily, that they seele wante of
Alexander nothyng yearthly, and all this doeth philosophie
 thought to bee more, the to be more substantiallie and more assuredly performe
 to a manne, then doeth any empirer vnto kynges.
 Albeit to bee *Alexander*, *Alexander* deemed in hys
 opinion to bee a somewhat higher and greater
 pointe, then to bee a kyng.

† *Corynthus*, sometyme a right noble and a riche citee in *Achaia*,
 situate and lying by, betwene two seas, the one called *Aegeum*, and the o-
 ther *Ionium*, a marre towne of greace haunte. It was first builded by
Aisyphus the sonne of *Aecolus* and called *Corcyra*. After that it was cal-
 led *Ephyra*. Then was it destroyed, and eftsones reedified by one *Co-*
rimbus the sonne of *Orestes*, and called *Corimbus*. The was it yet again
 burned and cleane destroyed by the *Romaines*, and finallye reedified by
Augustus Emperour of *Rome*.

33.

What folkes
Diogenes chose
 the worthy to
 be called feeble
 & maimed per-
 sones.

ἀνάνη &
 ἀπνη &.

A man void of
 philosophie is
 fit vniuersite for
 al good occupa-
 tions.

The *Cynikes*
 had no prouision
 of vitayles, but
 in their stryppes

He auouched that suche folkes as wante
 fed their hearyng or lacked their sight,
 ought not for that respect to bee called fee-
 ble and maimed persones, but such as had
 no scrip hangyng by their syde. He das-
 hed with the aynure or likenesse of twoo greeke
 vocables, the one, ἀνάνη, and the other, ἀπ-
 η. For ἀνάνη, of the *Grecians* is called, a
 maimed persone, a creple, or one that hath lost the
 vse of some membze or lyne of his bodie, and
 ἀπνη, he that is without a scrippe, suche as
 the poore that alken almes from doore to doore
 haue hangyng by their syde. Notisying in myne
 opinion, a manne to be ferre vniuersite for all good
 occupacions to bee doen in this life, that is void
 of Philosophie. For the scrippe was for al pro-
 vision and store of vitayles that the *Cynikes*
 hadde.

34.

Hauing on a time entreed a place wher
 a counte

a compaignie of younge rufflers were banquettyng & makyng good chere, with his polle shoren pate, he was not only nothing courteously welcomed and entretened, but also sent away with as many stripes of whipping and scourgeyng as his backe could beare, on which persones in this wise he auenged himself. The names of the youngmenne by whom he had been scourged, he registred in a piece of paper, and so walked by and down with his cope wyde open. ¶ The markes or scratres of the stripes declared as plainly as if he had spoken it with his tongue, how he had been handled, and the white paper vtreen them that had doen the dede. By this meanes he published the vngentle yong feloes, to be chidden & rahated of al y^e world.

*He to Diogenes
auenged him
self on certain
young menne,
that had whi-
ped and scour-
ged him.*

Because he was a Cynike, he was called doggue, & this kynde of secte of liuyng was of many persones highly praised, but yet no man would folow thesame. ¶ When upon he vsed oft tymes to saie, that he was the hounde of manie that praised him, but yet that neuer a one of his praisers had the herte to goo on huntynge with the hounde that was so muche praised.

*Deetne is prae-
sed of many,
but no manne
will folow it.*

A certain feloe making vaunt and boast of hymself, and sayng; I winne euer the.

Victoria

DIOGENES

Pythia, w^{ch} ga^{me}s and places
 merely celebra^{ted}, and holden
 in the honour
 of Apollo, for Py^{thon}
 was a gre^t like-
 nesse of the Greke woordes that is betwene
 ἀνδρας, men, and ἀνδράποδα, bonde slaues
 And bonde slaues did he cal, whatsoeuer persons
 wer as subiecte and geuen vnto sensuall lustes,
 and desires. And these cupiditees by philosophie
 to ouercome, is a more honest and ioylie thyng,
 then in the games called Pythia to ouercome men.
 was an infants, but Apollo euen in his tendre infancy, with his
 bowe and arrowes slewe the serpente Python, and therof was surnamed
 Pythius, and therof cometh Pythia. Of these games is afore mentioned

37. To a certain persone auisying him, that
 beeyng now a manne stricken in age, he
 should repose hymself & rest from labours,
 what, (q^{ue}stion) he) if I wer rennyng in a race;
 whether wer it conuenient, beeyng now
 approached nigh to the goale, and to the ende
 of the race, to slacke my course and pace of
 rennyng, or els rather to streigne and en-
 force the same: This iudgemente was right
 and true that the studie of vertue is so much the
 more earnestly to bee pursued, as the lesse tyme
 to liue doeth remaine: in consideracio, that it wer
 a foule shame in a mannes later daies to bee dis-
 comforted, or to haue a cold herte in prosecutyng
 an honest trade.

38. Beeyng on a time inuited and bidden
 to supper, he saied plainlye that he woulde
 not

The lesse time
 that a mā hath
 to liue, the more
 earnestly is the
 study of vertue
 to bee proceeded
 in.

not come. And to the partie demaundayng the cause why, he aunswered: Because I had not my thankes yesterdaie for my comyng thither.

The moſte part of men requireth to haue thākes, as it were for ſome great benefite, if they haue had a bodie at dyner or ſupper with them. But *Diogenes* (although beeyng a poore man) demed great thankes to bee duellie oſwpyng vnto him, that he would bouchſalue and not reſuſe to make one at a mannes table, for that he came noſwithether without bearing his porcion of the ſhot for his repaſt, but did with communica- cacion of *Philosophie* muche more dentylie feede the myndes aſwell of the partie that made the feaſt, as alſo of the other geaſtes, the theſame ma- ker of y dyner fedde the body with good viādrie.

A philoſophier deſerueth high thankes, that beeyng deſired he will bouchſalue to bee a geaſt at an o- ther mannes table.

A philoſophier, whereſoeuer he cometh paſſeth well for his repaſt if he talke in philoſophie.

He tooke on a tyme *Demosthenes* be- 39.

yng at that ſeaſon but a yong ſtrepleyng, euen with the maner dinyng in a comen tauerne, and when theſame *Demosthenes* hauing eſpyed *Diogenes* conueighed him- ſelf awaie into an inner rounge of the houſe ſo muche the ferther in (q he) ſhalt thou bee in the tauerne.

Signifyng that hee was like muche the more for that to be a talkyng ſtocke to all the geaſtes in the compaignie, that not onely he haunted ſuche a place, but alſo had coueighed hymſelf pziuely out of ſight, as though he had been found in ſome matter or deede of miſchief. For that was a thying more to bee talked of, then that he was makyng good there there. Other wyters tellen, that this was ſpoken to a certain young manne, not naming what he was, but

How *Diogenes* rebuketh *Demosthenes* conueighyng hymſelfe pziuelye fether into a tauern when he was found ther at dincr in an outer rounge.

DIOGENES

but the same might bee euen Demosthenes too.
As for the sense is the more plain and open, that
wee take or vnderstande, that the young manne
was put in remembraunce that he should auoide
not further into suche a place, but cleane out of
doores. For the further in that he hidde himselfe
secrete out of sight with in the tauerne, the more
true he was in the tauerne.

The more se-
crete that a ma
is in an euill
place, the more
deceyful he is

40.

How Diogenes
felow Demos-
thenes vnto cer-
tain straungers
hoping desirous
to see him.

Index

To certain straungers beeyng beraie
desirous and faine to haue a sighte of that
iolye felow Demosthenes that had euerie
where so greate a name, Diogenes stret-
ching out his middle finger, and pointing
with it: sayed: This same is that iolye fe-
low Demosthenes the oratour of the A-
theniens: ¶ The fore synger nexte vnto the
thumbe is called in latin, *index*, as if ye should saie
in English, the pointyng synger, or the shewyng
synger, because that stretching forth the same fin-
ger on length wee vse to shew this, or that. And
the middlemost synger was among menne of old
tyme reckened standzons, for a cause at this pre-
sente not to bee rehearsed. And Demosthenes had in
euery mannes mouthe an euill reporte, of miste-
ryng and abusing his body, which thing Diogenes
notisying, had more phansie to poincte towarde
him with the middle finger, then with the fore
finger, as other folkes vled to doe.

41.

Folke the same
to no purpose.

A piece of breade had fallen from a fe-
low, who leste the same lyng on the ground,
for that he was ashamed to take it vp a-
gain. Diogenes myndyng to resourme the
folke

folly of the partie, putte a corde aboute the
 necke of a pottle, and trailled it after hym
 on the gronde along the Ceramicus; doynge
 thesame thyng in a pottle, which the other
 felow was ciuill ashamed to dooe in a
 piece of breade.

*Ceramicus, was
 a place in A. he-
 nes, seruyng for
 the buriall of
 them that had
 been slaine in
 battail.*

Where he seemed to manie folkes to
 mure, and to earnest a philosopher, he
 answered, he that ther in folowed the ma-
 ner of the maister chauntres that sette the
 hape, or take the first parte of a song to be-
 gynne it in a quiere, who of a custome and
 vsage, dooen somewhat exceede the righte
 tune that they should take to the ende, that
 the others maie take y due tune, that they
 ought to dooe. ¶ For what exceedeth, or
 passeth the meane, although it be vicious. ¶ For
 all vertues layen the morall Philosophers) downe con-
 sist in the meane betwene two vices, as for example,
 liberalitee betwene nigardship and prodigalitee; true
 religion betwene supersticion and contemprie. ¶ yet the
 same muche auailleth to Hieron, and to quench the
 flouggardie of others. Sembleable the robe or cope,
 & the tubbe of Diogenes, did not without these grate
 reproche vphayde to the riche and welchey folke, & their
 miter and their delices.

42.
*How Diogenes
 answered the,
 to whom he se-
 med to to cate
 nest a philos-
 opher.*

*All vertues doe
 consist in the
 meane, betwene
 two vices.*

It was one of his saynges, that no
 small noumbre of menne are in a deeper
 kynde of madnesse, then the errour of mis-
 pointyng with the finger extended vnto.

43. *Many are
 in a deeper
 kinde of mad-
 nesse, the is the
 should point
 with one finger
 in steede of an
 other.*

DIOGENES

For if a bodie should still stretche oute the middlemost finger to pointe therewith in stede of the forefinger, he should eche where be accompted as one out of his switte, if one putte forth the forefinger to that vse, he is thought sad and well auised. But many a thousand folkes there been, whiche dooe much more greuouslie plaie the mad menne in serious maters, then if they should put out one finger in stede of an other, and yet suche persones are not among the people comenly taken for misauised. As euen at this present daie, the parentes dooe in their childzen chastice for a greuous offence, if they vse the left hand in stede of the right hande, but they dooe not sembleable chastice them. When they chose and take thyngs abheminable in stede of honest.

The folie of some parentes in chastising their childzen.

44.

The propensitie of the people in buying & selling of thynges.

Images & portraictures of menne were in old times bought at high prices.

Wise mennes esteem the price of thynges, by the naturall vse of the same

He taunted the folie and madnesse of men in this pointe also, that thynges precious, they bought and solde for litle or nothyng, and thynges nothyng woorth at very high prices, for he saied: that the portraiture of a man in brasse or stone, should bee bought vp with thre thousand pieces of coyn, where as a pecke of mele was to bee solde for twoo brasse pens. And yet therewith no such image or portraiture for anye necessarie vse of mannes life, without meale there is no possibilitie of mainteinyng the life. It had therefore beene conueniente that meale should bee sette at a much higher price then images of stone or brasse. The Philosophier esteemed the prices of thynges by the naturall vse or necessarie occupying of the same, the penish multitude of the people

ple esteemeth it by their foolish persuasion.

† *Tribus nummum milibus.* The frenche interpreter translateth thre hundred crownes, whiche after the rate of lowertene grootes a crowne, maketh the full summe of thre score and tenne poundes of oure Englishe coyne:

Thesame tale that a litle asoze we re 45.

cited of Xenocrates, certain wyters tellen in this maner, wher as it was Diogenes that was bought, yet as though himselfe had bought Xenocrates, he saied vnto thesame:

See that thou be obedient to my commaundements. And when the other saied again

in Greke, *ὅτι ὁ νόμος*, as ye would saie

that were euen the riuer to renne vp the hille, betokenyng the matter to goo clene

arise versee, if the seruaunte shoulde com-

maunde the maister: why, q Diogenes, if

thou beeyng in some greate sickenesse o

maladie haddest bought a physicia, woul-

dest thou not bee resoled by him prescri-

byng, thy diet: wouldest thou saie to him,

ὅτι ὁ νόμος, the riuer reneth vp y hille:

¶ If the maister beeyng euill diseased in his

bodie, bee glad and faine to obeie the seruaunt ha-

uyng good sight and practise in Physike, muche

more doeth it become one that is sore sicke in the

mynde o soule, to bee obediente to his seruaunt,

beeyng profoundlie experte in Philosophie. For

what the facultee o arte of Physike performeth

to the body, thesame dooeth philosophie accom-

plishe to the mynde o soule. The one healeth the

The maister
ought to be ru-
led by the ser-
uaunte beeyng
a philosopher

Tranquillitee
of manne.

Philosophie
healeth all the
diseases of the
mynde.

DIOGENES.

How muche the fener, the other health the corrupte and naughtie soule is better then the bodie, is of moze dignitee then the bodie, so muche the more greuous and dedlye are the diseases of the soule, the of the bodie. Laertius saith moze ouer, that Diogenes, when he was asked of the crier, by what tittle he would bee sette out in swordes, and he had answered that he could skylle to resole and to ordze men of freedom. As one as he had

Diogenes would nedes bee selde to one that had nedes of a maister.

espied a certain manne passyng by trimmelie decked & araied, he saied to thesame crier, sell me to thissame selowe here, for he hath neede of a maister.

46. To one makying suite to be receiued of Diogenes vnto his secte and discipline of philosophie, after the admission of the selowe, for to proue and trye the same, Diogenes deliuered vnto him a gammounde of bakon to carie in the strete, & commaunded him to come after him. The partic castyng awaie by reason of shame, the thing that he bare in his hand, stole priuely from him & conueighed him quite a way. With in felwe daies after Diogenes by chauce meetyng with him, laughed and saied, thy frendship and myne, a pooze gammounde

foolish shame is no purpose.

of bakon hath set at twaine. **¶** Doyng to swete, that he was no meete or apte discipule for philosophie, that could not contene and shake of foolish shame, for it is not a thyng vnhonest for

enc

one to carrie a gammonde of bakon in his hande, but to shynte a waie from honestee and vertue is a thyng shamesfull and abominable. Diocles telleth the selfsame mater, some what varyng from the wordes aboue, mencioned. When a certain personne makynge suite to bee a disciple of Diogenes, had saied vnto hym, Maister Diogenes commaunde me to doe some seruice: To thesame receiued into his seruice, he deliuered a lumpe of chese to carrie, and when the young man for shamesfastnesse, refused to beare the saide piece of chese. A litle piece of chese (or Diogenes) hath clene dashed the amitie and frendship of vs two.

When he had espied on a tyme a ladde 47.

drynkyng out of the palme of his hande, he saied: This lad is in frugalitee a degre aboue me, that dooe carrie about me superfluous furniture of household, & for thewith toke oute of his scrippe a litle treen tankard or dishe that he vsed for his cuppe to drynk on, & thesame cast alwaie from him, sayng: I knewe not, that nature hadde in this behalfe also made prouision for vs.

When he had seen an other boie, for as much as his treen saucer was broken, to take vp * peason oute of the pottle with a crust of breade made holowe for that pur-

i.ij.

pose,

To shynte as waie from vertue, is a soule shame.

Nature hath prouided for euery bodie all necessarte furniture of household stuffe.

* Lenten's, is a poulte, called chistes, whiche (because wee here in Englad haue not in vse to eate) I translate Peason.

DI O G E N E S.

pose, he cast awaie from him his treen potagedishe too, as a thyng superfluous.

I can bee veraie well contented that these thynges bee thought worthe skorne and derision, so that wee graunt this excedyng great example of simplicitie and plainnesse, to make verie well to this purpose, that wee maie bee ashamed of our superfluites, and excesses, that are vsed eche where emong vs at these daies.

The frugalitee of Diogenes, may shewe our superfluites and excesses.

48. That to a manne sapiente, nothyng is

A syllogisme, is a perfect argument of Logike, in which, twoo thynges or mo, first put, & the same graunted, the conclusion doth inevitably folow of necessity.

Wanting, he concluded by this syllogisme: The Goddes are lordes of all thynges and haue all thyngs in their possession: the sapiente menne and the Goddes are mutual frendes, either to the others, and all maner thynges that one frende hath, is comitten or readie for the other also, Ergo the sapiente menne are lordes of all thynges, & haue all thynges in their possession.

Now Diogenes concluded that a man sapient hath all things in his possession.

But by the selfesame syllogisme he mighte haue been shaken of, when he desired any thyng: why dooest thou craue, sens thou hast all thyngs already in thy possession?

49. When hee had espied a woman lying

More Diogenes rebuked a woman lying uncomly prostrate afore the Goddes.

prostrate befoze the Goddes, hir bodye so boughed down, that behind her, some partes of thesame appered out, whiche is not comelie, ne honest to bee made bare to the eyes of menne: he went vnto her, saynge, art thou not a feard thou woman, lest that

some

some God standyng behynde thy back (foz all places and things of the woꝛlde are replenished with the pꝛesence of God (thou demeane thy selfe vncomelie: He is reposed to haue consecrated to Aesculapius a toꝛmentour, who shoulde come rennyng and all to trample, and crushe suche persons as would falle dowlne prostrate vpon their faces befoze Aesculapius. **¶** By this colour and false pꝛetense causyng folkes vtterlie to renounce & abandon supersticion, which haue a beleeif that y Goddes will not heare them except they make much doukyng, stoupyng, bekyng, and prostracions vnto thesame with vncomelie gesture of their bodie.

Diogenes consecrated to Aesculapius, a Gyant with a clubbe in his hande.

He vsed verale often in the wale of ier 50. styng to saie, that the tragicall maledictions and curses hadde mette with him, foz that he was (accoꝛdyng to the fourme of soche maner execrations) ἀνέσιος, destitute of an house to putte his hedde in, ἀπολις, abandoned from dwellyng in any cittle, ἀπατρις, as a manne banished out of his countree, πτωχος, constreigned to begge his bꝛeade, ἀλήτης, driuen to wandre about from place to place as a vagabound, and ἡμεροβιος, not sure on the one daie, where to haue his dyner the next day

Tragicall execrations mette with Diogenes.

Ciliades a noble and a right clerke by werke, made by Erasmus, in whiche

he hath gathered
certain thou
sades of Greke
and Latine
prouerbes.

folowing. **¶** This he saied, allndyng to some
place of one or other of the tragedies, Of the ex-
cracions and curses of **Oedipus** I haue spoken
at large in my werke of greke and latyn prouer-
bes whiche is entitleed, **Chiliades**.

¶ Oedipus (as the fables of Doctes maken relacion) was the sonne of
one **Laus**, kyng of **Thebes**: who perceiuing his quene **Iocasta** to be with
childe, sued to the oracle of **Apello**, to haue true knowlege, what childe
his saied wife **Iocasta** should bring forth. Answer was made by **A-**
pello, that she should byng forth a sonne, by whom he the saied **Laus**
should be slaine. In consideration wherof, immediately: as sone as euer
the childe was borne, **Laus** deliuered it vnto his shepheard, to dooe the
same to death. But the shepheard moued with some compassion, would
not out right kill the infant babe, but bored throughe either of his fere
an hole, and with a twig put throughe the holes, heung hym by a linc
on a bough of a tree. But one **Phorbas** being shepheard vnto **Polybius**,
king of the **Corinthis**, finding the said childe, bare the same to his quene:
who (forasmuche as she had no children of hir own) kept and nourished
the childe, as if it had been of hir own bodie borne, and of the swelling
of his fete, by reason of the holes he was by hir named, **Oedipus** (for
οἰδῆν in Greke is to swelle, and πούς οἰός, a foote.) When this
Oedipus was come to mannes age, a strife & debate beginning among
the **Phocensians**, the saied **Oedipus** vnawares and vnknowing, slewe his
owne father **Laus** asforesaid: vpon this, it fortuneth that **Sphinx** the mon-
ster, standing on an hillocke, at the citee of **Thebes**, would not suffer a-
ny bodie to passe by her, but to all suche persones as traauiled on the
waie, she propounded riddles and doubtfull questions, and as many as
could not soile the same riddles, she killed out of hande. Then was made
a decree, and vpon the same a Proclamaciō, that whosoever could soile
the riddle, whiche **Sphinx** propounded, should haue the quene **Iocasta** to
wife, and should enioye the kingdome of **Thebes**. The riddle that **Sphinx**
propounded was this: what one and the same living creatur it was, that
went on twoo fete, on thre fete, and on fouer fete: this riddle **Oedipus**
soiled, affirming it to bee man, who in his infancie, cressing vpon his
handes and fete, was fouer footes; afterwarde being grown to
more full yeres of youth, went vpright on twoo fete, and in age decrep-
pitye vsing a staffe, wente with thre fete. **Sphinx** thus hearing, for an-
gre and sorow stumbled her self he downe of a greete rocke, and
so perished. And **Oedipus**, according to the Statute asforesaid, had the
quene **Iocasta** to wife, and with her the kingdome of **Thebes**. On **Iocasta**
he begot twoo sonnes, the one **Polynices**, and the other named **Eteocles**.

At length Oedipus had knowlege, bethe that he had slaine his owne father, and also that he had married his owne mother. For sorowe wherof he pulled out his owne eyes, with his owne handes. And then was Ieden aboute blinde by his daughter Antigone, who saved him ones or twice, when he would wilfully haue stricke him self. Nevertheless, the Thebanes hauing sure knowlege, and due proof of all the premises eriled and banished Oedipus out of their citee and cositere for euer. And he departing as a banished man, accursed his sonnes Polynices and Eteocles (because they did not in sothe an extremitie aide their father) that neither of them might enioye the inheritaunce of his crowne, in the kingdom of Thebes, but that they might slea either other in battaill, and neuer haue power to retourne safe into their citee. &c. With many other moste vire and bitter malediccions, whiche lighted on them, and on all the whole familie of them. For, Polynices and Eteocles, fighting hand to hande, for the succession of their fathers crowne, gaue either other his deathes wounde: so that they bothe fell downe, and died euery one out of hand. Iocasta their mother slue her self. And Oedipus was with a shaft of lightning, sodainly stricken to death: and of this notable plague the malediccions of Oedipus, are in a procebiall speaking, taken for notable greate misfortunes, and euill chaunces, sothe as Diogenes here in this present, his *Apophthegme* doeth mention: and Erasmus in the said *Chiliades*, doeth more at large recite.

Furthermore, he is reported to haue b⁵ 51.

sed this sayng also, that to matche against fortune, he sette alwaies the confidence of stoutnesse of courage: against the lawe, he set nature: against affections, motions, or wilfull pangues of the minde, reason.

For, that by these three thinges is purchased and mainteined, the tranquillitee of men. Against the bloudfeyng stormes and rages of fortune, a strong hart, beyng boide of all maner feare, is to a sapient manne a sure bueler and defense: in steede of a lawe. the wiseman foloweth nature, to the whiche nature if the lawe be repugnaunt, he despiseth the lawe. And with reason he caulmeth all wageth, and kepeth doune, the troubleous affautes of desires, and affections inordinate.

How Diogenes
matched for-
tune, lawe and
affections,

Wherby is
purchased and
mainteined the
tranquillitee of
menne.

52.

*Craneum e long
was a place of
exercise in the
citie of Corin-
thus.*

*Howe Diogenes
bled the kinge,
Alexander the
great, inuiting
him to aske of
him what gift
he would.*

When Alexander Magnus came to see Diogenes, he chanced to finde him in the place that was called Craneum, sitting in his tubbe, & patching together with glawe or past, the tozen leues of his bookes. And after that the king hauing familiarly talked many things with him, addressed himself to depart, & said: Bethink thyself Diogenes, what thou woldest moſte faine aske of me, for whatſoever thou shalt desire or wiſhe, thou shalt assuredly haue, well (quoth Diogenes) of other thinges we shall talke anone at leasure, in the meane time stand aside from me a litle out of the way, when the king had gone back from him, suppoſing that the other was minded to conſider with him ſelfe what he might beſt aske: to the ſame, of a pretty while ſpeaking not a worde, he repeted his former wordes, and ones again ſaid: aske what thing thy mind and will is Diogenes. Vary euē this ſame was my will & deſire to haue, quoth he again, for beſore, thou diddeſt keepe away from me the ſunne, being moſte requiſite and neceſſary for this buſines or occupation that I am about now. Other writers tellen, that he ſaid thus: Do not make ſhadowe be-
twene

twene the Sunne and me. ¶ For that he was disposed to sunne him selfe.

This also is recorded in writing, that 53.

Alexander spake vnto him after this sort: I am come hether Diogenes, to succour & to relieue thee, because I see thee to be in great penurie and nede of many thinges.

To whome Diogenes aunswered thus againe. Whether of vs two is in moze penurie, I, that besides my scrip & my cope, doe misse, ne desire nothing at all, or els thou, which not being contented with the inheritaunce of thy fathers kingdom, doest put thy selfe in auenture, and hasarde of so many perils and daungers, to enlarge the limites of thine Empire, in so much, that vneth all the whole worlde seemeth able to satisfie thy couetous desire?

Diogenes' auouched himselfe to be richer then Alexander the great.

The insatiable mynde of Alexander, to haue Empire.

On a certain time when Diogenes had 54. ben reading of a lecture a very great while together, was at last come so farre that he saue a boide page of a leafe: he of good comforte maisters (q he) I haue espied lande.

¶ Making resemblaunce to a company of men being wried with long sailing, who are well refreshed in their hartes, when the porte or haven afarre of appeareth vnto them.

To one by sophisticall insolubles con-

i. v.

cludyng

55.

Wain sophisms, are ra-

DIOGENES

ether to be shor-
ned, then to bee
soiled.

cluding and prouing, that Diogenes had
horne, feeling and handling his forehead &
his temples. In seith (q Diogenes) but I
se ne sele none. ¶ He thought better to laugh
such a penish triling argument to scozne, then to
soyle it.

§6.

When Zenon reading a lecture in the
scholes, laboured with most subtile & most
craftie reasons to proue that neither was
there, ne possiblie might be, any mouing.

Howe Diogenes
confuted zeno,
labouring to
proue that mo-
uing is a thing
possiblie.

(In which mouing dependeth a great portio of the
vertues, concluded in naturall philosophie.) Dioge-
nes arising vp out of his place, begonne to
walk vp & down. Zeno marueiling therat,
said: why, what doest thou now Diogenes?
Marie (q he) I falsifie & confute thy blind
reasons. ¶ Rebuking al vnder one, the same
bragge & ostentacion that zenon made of his witte.

§7.

Howe Diogenes
mocked a So-
phist, arguyng
him to be no
manne.

A certain Sophist, willing in the pre-
sence of Diogenes, to shewe the quicknesse
of his witte, made a sophisticall argument
vnto him, in maner and forme as foloweth.
That I am, thou art not: when Diogenes
had therunto graunted: And I am a man,
(q the other) Ergo, thou arte not a man.

Every perfecte
syllogisme, hath
three partes or
members, as,

Then said Diogenes: Let the first member
of thy syllogisme begin of me, and the co-
clusion of thine argument shall assuredly
be

be right and true. ¶ He would not wouche-
safe to discusse what default and errour was in
the argument, but thought better to geue a mock
to the felowe that stode so highly in his own con-
ceit, for the respect of such trifling baggage. If
his minoz had ben this, thou art a man, then after
Diogenes his sentēce, the conclusion had ben good,
for it had folowed that the Sophist was no mā.

that I am thou
art not, the ma-
ior: but I am a
man, the minor:
ergo, thou art
not a man, the
conclusion.

To one for the ostentation of his wit, 58.

busely prating and making many gaye
good morowes, of the skie, and the sterres:
I pray you good sir (q Diogenes) how long
since, came ye down from heauen?

How Diogenes
mocked a felow
made muche
prating in As-
tronomie.

¶ In this he represented Socrates, whose sayng
was, such thinges as are aboue our reache, to be
no part of our playe to medle withall.

Above in the
cryst. sayng of
Socrates.

A certain Ennuch, being in soze infam- 59.

ie and flaunder of vicious and vnthriftie
liuing, had witten vpon the dooze of his
house, no euill thinge motte there enter
here. Diogenes y same inscriptio espyng,
saide: the owner of the house for his owne
parte, what waye doth he vse to goe in?

Ennuchus, is a
gelded man.

¶ The Ennuch had set vp that title as a popsee,
or a woorde of good lucke, that no misaduenture
might light on the house, and the same did Diogenes
wrest and transference to the vices of the mynde,
whiche onely are in very dede euill thinges.

The vices of
the minde one-
ly, are in dede
euill thynges.

Diogenes hauing gotten perfume, rub- 60.

bed and enointed his feete therewith, con-
trarie

Diogenes enoin-
t

·
DIOGENES.

ted his feete
with perfume,
wher others en
nointen their
heddes.

Menne should
weare sweete
flowers in their
bosome, rather
then in their
cappe.

trarie to the common vsage of all other
folkes. And to soche persones as made a
great wondring therat, he saide: Thus I
doe because that perfume being polwed
vpon the head, reketh out into y^e aire: but
from the feete it ascendeth vp to the nase,

trelles. ¶ Semblably did an other persone
disallowe & dispraise the common vsage, by which
men set garlandes off sweete herbes & floures vpo
their heads, where as it is more conuenient to
put the same benethe the nasetrelles, for that the
vapour and aire of the redolent sauour, dothe not
of his propertee so much descende & soke down-
ward, as it doth mount and ascende vpswarde.

61. The priestes, or ministers (of soche di-
uine rites, sacres and misteries, as in the
gentilitie of that time were vsed in Athe-
nes) would haue perswaded Diogenes, and
haue brought him in minde, to take or-
dres, and to be a minister of the temple a-
mong theim, alleging, that soch as in their
life time had bene within holy ordres, had
highest pzeeminence among the dead. To
the which aduertisement, Diogenes thus
replied. That is a mad reckening, saith he,
as euer I heard, if the valiaunt Captaines

Agelilus, a no-
ble & a victorious
king of the La-
cedemonians, &

Agelilus & Epaminondas, because they
were neuer priestes, be lying in the back-
hous ditche, and Patetion that thefe, with
all

all the rable of other like spittle vilaines,
for this onely respect that they ben within
ordres, shall sit in God almightie his own

*Epimenondas a
right ballaunt
captain of the
Thebanes.*

lappe. ¶ It was a soze checke geuen to the
facions of the priestes, who for their emloument,
lucre, and auantage, did flatter. & with faire pro=
mises feede the supersticion of the blind and igno=
raunt people, bringing thesame in ful beleefe that
taking ordres, or professing religion, should con=
ferre eternall blisse after this present life, where
as thesame felicitie is ordeined and prepared on=
ly for those, that by godly and noble doings haue
deserued it, whether they be men of the church &
within holy ordres, or not.

*The blisse of
heauen is not
confered for the
respects of this
ordre, or that,
but for good
liuyng.*

At his first entrepyng into his philoso=
phicall pzoession or trade, when he in his
tubbe eatyng drie and mustie breade, all
solitarie without the coumpaignie of anie
creature, heard al the whole cite whough=
tyng and thoughtynge eueriewhere with
ioye and solace, (for it was a feast daye of
high solemnitie and pastyme) he feeled in
his herte no smalle tediousnesse, and a good
preatie while it rained so in his hedde, that
he was more then half mynded, to geue o=
uer the trade of liuyng, whiche he was en=
treed into. But when at last, he sawe mice
come crepyng about his tubbe, and eating
vp the crummes of bread, he saied to him=
selfe,

62.

*Whoe Diogenes
being more the
halfe mynded
to geue ouer the
philosophicall
trade that he
had entred in=
to, was staied;*

self, why art thou out of conceipt with thy self Diogenes? thou arte a greate estate out right, and kepest a royall porte, loe, thou kepeste a table for smel feastes too, that are gladd, to seke their dyner with the.

63. To Plato for the respecte of his flouerie and beggerlinesse of liuyng, callinge him curre and dogge: Yea marie (q Diogenes) ye say sothe, for I am come renning home again to them that solde me a way.

Diogenes tooke
in good part to
be called dogge

Crete, is the
same Ile, that
we call Candie,
of whiche wee
haue noted in
another place.

For it is the guise and maner of doggues, if they bee solde, to runne home againe to their olde maisters. He was nothyng offended with the opprobrious worde, but rather to his owne purpose interpreted the same. In sailing towards Aegina he was before his arriual, taken prisoner of certain pirates, & so brough into the Ile of Crete, and there solde. These pirates (I thinke) were Corinbians, or Atheniens, or at leastwise Aeginetes.

64. When certain persones had demaunded on him as he was comyng homeward from the hotte baine hous, whether there were at the same, many men, no verelie, saied he. And beeyng estones asked whether there wer at the said steu much presse of folke, yea, by the rood is there (q he.) Notifying, that to be called a man, is a fitte name, but for a fewe.

The appellacion
of a man is
fit, but for few.

65. This also goeth in a tale, albeit vneth beloe

beleuable. Plato had thus diffined a man: *This diffinition of a man Aristotle also in his logike dooerly improue.*
 A man is a liuethyng with twoo feete, ha-
 uying no fethers. And when the scholares
 of Plato hadde made signes and tokens of
 well allowyng thesame diffinition, Dio-
 genes brought forth into the schole, a cocke
 pulled naked oute of all his fethers, bothe
 great and small, saiyng: loe, here is Plato
 his manne. *How Diogenes improued the diffinition of a manne which Plato gaue,*
 ¶ whereupon it was added to
 the diffinition, hauyng brode nailles, for that no
 byrd es haue anie suche.

To one demaundyng at what houre
 best were, for a man to go to his diner: *At what holmes it is beste for a man to dyne.*
 If he be rich (as Diogenes) when his pleasure
 is, if pooze, when he maie.

Being at Megara, whē he sawe the Kā: *67.*
 mes goo with their wulle on their backes,
 vnshorne for takyng harme of the bitter-
 nesse of colde, and their young chyldren go
 clene naked without any clothes at all, he
 saied: It is muche better to be the Kā, then
 to be the sōne of a Megaria. *Megara was a town in the countrie of Attica, not ferre from the citee of Athens.*
 ¶ It is wryten of the Megarians, that they wer wondrously recheles
 in nourishyng and keepyng by their chyldren. *The Megarians were recheles in keepyng their chyldren.*

A feloe carryng a long loggue in the
 streete, gaue Diogenes a good rappe with
 the one ende of it, for lack of takyng hede,
 and incontinente (as the guile is in suche
 case

DIOGENES.

It is ouerlate
to bid beware,
when the hurte
is doen already.

case)saied: Beware: why, (¶ Diogenes)
doest thou entend to geue me an other rap
yet? Other writers do thus tell it. ¶ When the
feloe saied: beware, Diogenes rapped his
stafte on the pate of the other feloe, and af-
ter the stroke alreddie surelie sette on and
past, sayd as thesame had don afoze to him,
beware. ¶ Geuyng vnto thesame taunt pour
taunte, or one for an other. For, beware, shoulde
haue been saied befoze the harme doyng, and not
after.

69.

A man is a rare
thyng to bee
founde, though
he be sought
with a candle.

Diogenes on a time, bearynge in his
hande a lighted candle, walked by & down
the mercate stede, in a verie bryghte and
clere daie, like one that soughte a thyng
lost. And diuerse persones askyng, what
hee didde: Marie I seeke a manne (¶ he.)
¶ Notyng the publique maners of the citee
scace honest enough for anie persone, bearyng the
name of a manne.

70.

¶ When he had on a time been so souced
with water, that he had neuer a drie thzed
about him, and stood droppynge on euerie
syde and parte of his bodie, diuerse perso-
nes standyng about him (as commenly in
suche case they will) toke muche pitie on
the pooze soule, as one that had been ser-
ued a verie vngodlie touche, and bled or
handled

handed out of all good faction. To whiche persones, if ye bee willyng, saith Plato, (for he also among others was happellie at the same time presente) to take pitie and compassion vpon Diogenes, departe hens and gette you from him. **¶** Moryng in him beeyng a Philosophier, desirefulnesse of glozie. Forasmuche as therfore to be vnto the bystanders suche a wondzeyng and gazyng stocke was to Diogenes great pleasure and delectacion: he was rather happie and fortunate, then to bee pitied, but if he had been wetted from top to toe, no man standyng by to see it, then had he been miserable in verie deede.

His ambitio
and desire of
glozie in Dio
genes.

To one that gaue him a good cusse on the eare, in good south (q he) I had no such knowledge ne warnyng to goe with a sallette on my hedde. **¶** And that was all that euer he did to be auenged on the partie that had stricken him.

71.

The patience &
moderation of
Diogenes.

But he didde not with sembleable patience forbear one Midias, who after a good whiffersneset, truelie paied on his eare, had saied: There bee thzee thousand brasse pens now readte assigned and laied out for thee in the eschequier: in the waie of mockage, biddyng much good do it him, for that he was assured to recouer of Midias so muche money for a forsaite, if hee

72.

Howe Diogenes
requited one
Midias, getting
him a blow on
the eare.

The penaltie
of forsaite, for

k.).

would

getting a blow
in the old time
at Athens.

Would take the law for the blowe geuing.
But Diogenes the nexte daye followyng
tooke a brode thongue, suche as the cham-
pions vsed of neates leather, set with studs
and bosses, and the same well fauou-
redlie bestowed about the ribbes and pate
of Midias, he saied euen in the verpe same
wise, as the other had docen afore to him:
there be thre thousande brasse pens nowe
readie assigned and laied oute for thre in
the eschequier. ¶ *Aulus Gellius*, telleth of a fe-
loe which had a good sport to geue men buffettes
with his hande, and immediatlie after, woulde
commaunde to be tolde oute in readie monye the
summe of the forsaicte, oute of a purse, whiche he
had continuallie carried about with him for that
purpose. But *Diogenes* plainlie declared, not al-
men to be of that pacience, that they can be satis-
fied, and holde them contented with the penal-
tee of the sette forsaicte.

73.

Howe *Diogenes*
answered *Ly-*
siac, demanding
whether he be-
lieued any god-
des to be.

The Philosophiers had in this behalfe,
a verie euill name abrode, that either thei
beleued not any goddes to bee, or els thei
did contemne the same. This thing *Lyfias*
half signifyng, asked *Diogenes*, whether
he beleued that there were any Goddes.
To whome *Diogenes* answered: Howe
may it stande with reason that I shoulde
not beleue, yes; sens I am fully persuaded
that

Lyfias was an
orator in A-
thens whome

that thyselfe arte a feloe of the Goddess as
 handoned and accursed? **¶** This saynge
 some wryters doen attribute to Theodorus. He
 made none aunswere to the question, but reuer-
 sed the woordes to the parties selfe, that had in
 the waie of despite put the question to him.

Espiying a feloe for the obseruance of
 religion, washyng himself with riuer wa-
 ter, (for by this rite did men of olde time
 vse to purifie and clense theirown selves, if thei
 beleued any offence on their partie against
 the Goddess to haue been committed) mi-
 serable creature, saied Diogenes, when
 thou hast erred in any point of grammer,
 thou art not asloyled by castyng water v-
 pon thyselfe: then muche lesse shall sem-
 bleable spzynclenyng of water ridde or deli-
 uer thee from synfulnesse of liuyng. **¶** He
 did verie well note the supersticion of folkes, in
 that they beleued the spottas and stainyng of the
 soule to be purged and scoured a waie, with the
 sensible, grosse or carnall elemente of bodilie wa-
 ter, except they had also cut a waie the inco-
 nstent and desires of the herte.

He did wonderous highly rebuke those
 persones, who, if any of their maters fra-
 med not, but wente a wyle, would blame
 and wyte fortune therfoze (as in deede the
 moste parte of men vlen to doe, and Dio-
 genes rebuked those per-
 sones, who bla-
 med fortune,
 whē their mat-
 ters wēt awry.

k. g.

genes

genes auouched the parties selves muche moze worthe to be shent, whose guise and facion was, with all earnest requeste and instaunce to craue at the handes of ladie fortune, not suche thyngs as in very daede were substanciall good, but such as in their owne phansie and opinion seemed good.

If God might he let alone, he would sende to man that were best for him.

For if men would permit or leaue to the arbitrement, willc and pleasure of the Goddess, to sende suche thynges, as thesame dooc iudge to be best and mozte expediente, they woulde sende it. Now forasmuche as men receiuen accordyng to their owne most eagre and importunc suites, thei doen like feloes haupnge no shame in them, to laie vnto the Goddess the fault of quaillyng and misprouyng.

76. The supersticion of suche persones as would be fraid with dreames, in this manner did he deride and skorne, what things ye doe while ye are awakyng, saith he, that care ye not for, and what thynges ye dreame while ye are slepyng, ye doe carefully searche out. For to the felicitie, or milerie of a manne, it maketh not so greate force, what cometh to thesame in his slepe, as what he doth awakyng. While one is awakyng, if he pertrate any vnhonest or sinfull act, it wer requisite to feare the wraethe of God, and the wofull ende to ensue thereof, and not if menne see this or that in their slepe.

The supersticion of many folkes about their dreames.

77. At the Olympia, the crier thus proclaimyng,

myng, Doxippus hath wonne the maistrie of menne, Diogenes corrected him, sayng: no, Doxippus of slaues or vilaines, and I of men. ¶ Signifyng, them that proued maisteries at the saied Olympia and other like games, not to bee men, but bondseruautes of glorie, onely the Philosophier & none els hath the ouerhande of men: like vnto this, is one other of his sayngs aboue mencioned.

The bondseruautes of glorie.
The Philosophier onely hath victorie of men.

When Philippus had an armie in the contrée of Cherronea, ther to make warre, thither came Diogenes, and beyng taken by the souldiours, he was brought vnto the kyng, who, when he sawe Diogenes a persone vnknowe, cried out in a great furie, A spy, a spy. To whome Diogenes replied, sayng: yea, even a verie spy in deede. For hither am I come to vieue the brainnesse of thee, who, not beyng contented with the kyngdom of the Macedonians, for to gette other mennes kyngdomes into thy handes, doest cast thyselfe in great perill & daunger of lœsyng bothe thyne owne kyngdome and also thy life. The king maruailing, at the frake plainnesse of the man, discharged thesame, and sette him at large, bidding him go where he would at his fræ libertie.

78.

This Philippus was king of the Macedonians, & father of Alexander the great.

Whome Diogenes answered this lippus, chalenging him for a spy.

DIOGENES.

* *Chersonesus*, the countree where *Plutarchus* was borne, a region nigh to *Helleſpontus*. And in this place did *Philippus* conquere and subdue all *Greece*. It is called by an other name *Chersonesus*, because it is in maner round about environed with the sea, and is by reason thereof in maner a better *Jlle*. And for the excellencie, it is ofte tymes sette for *Helleſpontus*.

79. Alexander the king of y Macedonians

had set letters vnto *Antipater* by a certain persone named *Athlias*, *Diogenes* at the same houre being happely in place. *Albo*, accordyng to his *Cynicall* guise, saied: *Athlius* frō *Athlius* by *Athlias* to *Athlius*.

¶ It was nothing but a toye, in dalypng, with the affinitie and similitude of wordes. For the name of the messenger was, *Αθλιος*, with, *α*. and

αθλιος in Greke sonneth one being in miserable state or condition, & sore vexed or beaten with manifolde trauailes, peines and troubles. For whiche respecte the fighting men, or the champions and maisters of fensle, had their name deriued out of the same vocable, and were called both in Greke and Latin *Athletae*. The meaning of the

Athletae,
Princes which
for ambition of
honour rule &
dominion are in
strife, and hurlee
burlee, are in very
deepe per-
continual strife
long full of miserie
and wo: and euen
in like mis-
erable state, and
ful of
woe.

Philosophier was, that princes for the ambitious of honour, rule and dominion, being in continuall strife long full of miserie and wo: and euen in like miserable state of wretchednesse so be all those that are ready, prest, and willing seruauntes, aiders or furtheres of y appetites & desires of the same.

¶ So then true it was, that *Alexander* for the careful and reoubious life that he leed worthely called *Athlius* that is miserable, wrote and sent letters by *Athlias*, being no lesse worthy the appellation of *Athlius* then his maister, vnto *Antipater* as much worthy to be called *Athlius* as any of the other two, in that he was at all tyme bounde

Bounde to obeye and serue *Alexander.*

Being spoken to, and invited to come **80.**

unto Alexander, he refused so to doe. But *Diogenes refused to goe to Alexander.*

to Perdicca the high Capitain, or graund

maister vnder the same Alexander threath-

ning to take his life from him, excepte he *Perdicca, graund maister vnder Alexander.*

would come. In feith, said Diogenes, then

shall ye doe a noble & a valiaunt acte. For

as well the litle woorme whiche (bothe in

Greke & Latin) is called Cantharis as also

the blacke spider called Phalangium, is as

ble at all times to do as much. *Cantharis Cantharis.*

is a litle litle vermin, not much vnlike in facion

to the beetle or the hornet, but hauing in it starke

poyson, *Phalangium*, is the spider of the most bene-

uous sorte, neither did he sticke or feare, on his

partie again to threathen *Perdicca*, that he shoulde

liue happely, though he liued without his com-

pany, notifying them to be in a very wretched

case or state, that liued with *Perdicca.*

He affirmed the Goddes to bee gentle **81.**

and sone entreated to geue life vnto men,

but thesame life to be a thing vnknown *The life of mā standeth not in carnal pleasures nor in sensualities.*

to suche persones as seeke to haue of these

marchpaines or wafers with other like

lankerie, and their sweete perfumes or po-

maundyes, and other semblable delices.

For those persones who haue al the pleasure *Onely perfect vertue geuerh to man veray due life in bede*

of the said thinges beleuen themselves to liue,

where as onely wisdom and perfect vertue both

DIOGENES.

assure the very true life in dede replenished with tranquillitee and pleasaunt sweetnesse. Wherfore not the Goddes are to be put in faulte, but man, who of his owne mere folly doth earnestly craue of the said Goddes, not life, but sensuall pleasures of the fleshe.

The prepossession
of carnal persons.

82.

Espiying a delicate and nyce feloe, to haue his shoes put on and buccled by his seruaunte. Pay in feith (q he) thou lackest yet one pointe or degree of perfecte blisse, which is, that thesame feloe ther wyppeth thy tayle to. And that should soone bee, if thy hande or fyngers were cut of. ¶ It semed to Diogenes a thing as much contrary to reason to abuse the Page his seruice in doing on his masters shoes, in case the maister be strōg and lusty enough to helpe himselfe therein, as if he should after comming from the iakes, put his seruaunt to the office of wypping his tayle. Albeit, it may be also vnderstanded of wypping the nose. To an Ethnike Philosophier, it semed nicitee, beyonde the course of nature, that an Ethnike or Gentile should haue his shoes doon on by his seruaunte. And yet I knew a Christian man, being a priest yea and a Diuine, who although he hadde all his limmes perfect, and none of his membez maimed or lame, yet euer when he should goe to the stoole, would call seruauntes more then one, for to bntie his pointes: and also, when he came from thence, to trusse the same againe. Whiche thing when I sawe, thus did I thinke with my selfe. Now would Christ that Diogenes were here present, to behold this geare.

Diogenes thought it a thing
unnatural, that
the seruaunt
should pull on
the maisters
shoes.

When

When he saue a feloe going to prison 83.

that had embesled and conueied awaye a cup of golde out of the treasurie oꝝ chaum-
bze of the citee. (And so it chaüced that he
was led to prison by the officers of the ci-
tee which they called in greke *ἡερομνήμο*

να.;) See, see (p Diogenes) the graund the-
ues leden y petie theef to ward. Would
God this same word might not be without a lye
saide of some publique officers of Christentee, by
whome sometimes is trusted by, and hanged on
the galoes a pooze sely soule, that hath percase
pielled away tenne grotes. Where themselves by
great pielage, bybzie, oꝝ extorcion, yea and for a
saire touch, by deceiuing & beguiling their prince
oꝝ the commen weale, do growe daily & encrease
in welth and richesse, no manne saying blacke is
their eyen.

The graunde
theues ledē the
petie theef to
pylson, sayde
Diogenes.

In the oide time there was of an auncient custome in Grece at cer-
tain seasons a commen assemblee, of certain the most sage and pruden-
t persones, by election appointed thereunto, out of al the chief cities, af-
ter a much like sorte, as nowe here in Englanve are chosen knightes
for eche shier, and bourgeoises for euery towne, and by a commen con-
sent assigned at times requisite, to repaire vnto the parliament. And it
was called in Greke *αμφικτυονικόν συνέδριον*, of the latines,
Amphictyonicus confessus, the sitting of the Amphictyons, oꝝ *Conuentus Am-
phictyonum*, the assemblee of the Amphictyons, oꝝ *Amphictyonicum consiliū*,
the counsaill oꝝ parliament of the Amphictyons, oꝝ els, *Consilium Amphic-
tyonum*, the conuocation of the Amphictyons. Some writers holden opi-
nion, that the name of Amphictyons was geue vnto it of coming oꝝ re-
soryting out from all citees & townes of Grece to the said parliamente
(for the borderers, oꝝ bounders, inhabiting round about any place are
called in Greke *Αμφικτυόνες*) And some authoꝝs deriuen the name
from Amphictyon, the sonne of Deucaliō, who in time of his raigne here
is chronickled to haue called together a counsaill oꝝ parliament of the
nacions

DIOGENES

nations of Grece, and by a common ordinance enacted to haue instituted the said manner and forme of assembling. The people of Grece, whiche repaired to the said counsaill are numbyed twelue: the Ionians, the Dorians, the Perrebianx, the Boetianx, the Medonites, the Achaeans, the Phibiotes, the Melians, the Dolopians, the Aeneans, the Delphians, and the Phocensians, and the bourgeois, that were by publique autoritie chosen, appointed, and sent from any of the countrees aboue named vnto the said counsaill, were called *ἱερομνήμονες*, and by an other name *πυλαγόροι*, or *πυλαία*, the place where the parliament was holden.

84. Beholding a lad hurling stones at a gibet, well doen (of Diogenes) he wylte surely hit y^e marke: *Ἰ* Signifying that a day would come when the partie should surely bee hanged.

85. When a sorte of young streplinges standing about Diogenes had cried vpon him, dogge, dogge, dogge, and immediatly being afrated, had begon to ren a waile, and being asked why they ran a waile, had said, lest thou shuldest bite vs, bee of good chere

*B*eeetes is an herbe called in greke *βλῖτος* *ἢ* Couertly and by a priuate nippe, vpraidyng in latin *Beta*, of them of maners effeminate, wanton, and foolish. whose exceeding worthines & vnlawfulness, euē of old antiquitee dauidicall, lawles, cocketcombes & blockheaded fooles, were in a prouerbial speaking said: *Betizare*, to be as worthie & as vnlawful as *Beeetes*. *Plautus* in his comedie entituled *Truculentus*, saith: *Bluca est meretrix*, it is a peish whoore, & as we say in english, as wise as a goose, or as wise as her mothers apertu string. So a feloe that hath in him no witte, no quite benefit, but is euē as one hauing neither life ne soule, *Laberius* calleth *Blitum bellum*, a beast made of *Beeetes*. And in *Menandes* also (as citeth *Erasmus* in the prouerbe, *Betizare*,) the husbandes reuile their wyues, calling them *Blucas*, or to smal gifte or helpe, that they were as good to haue wyues of *Beeetes*, for which we saye in our English prouerbe, wyues of courses. And because all effeminate persones been in fine growe to semblable foolishnesse & dotage, as if they were not maisters of thier

of these alone laste, but as persones rapt into another worlde, Diogenes tooke occasion of comparing and resemblinge the boyes (in whom was no likelyhode ne sparke of good toliardnesse, but rather of al vni-
graciousnesse) to the werthe and vnflauerie beetes.

To a feloe that tooke himselfe for no 86.

small foole, because he ietted about the How Diogenes
streetes with a Lions skinne on his back, scorned a feloe,
Diogenes sayd. Thou feloe, wilt thou ne- that being but
uer leue putting the mantell or gaberding a sheepe sitting
up and downe in a Lions skin.
of manhode and proweesse to shame?

¶ He thought it a full vncomely thing, that a
persone effeminate (and soche a sheepe that durst
not shew his face among men, but was moze like
to crepe into a bench hole, then to doe any manly
acte) would vsurpe the wearing of the weede of
¶ Hercules. The selfsame may be saide to those
persones that with most ruous disguising of their
vesture professen holinesse, their maner of lining
being nothing aunswearable to the same.

¶ Hercules
was the sonne
of Iupiter, borne
in the citie of

Thebes vpon queene Alcemena the wife of Amphitruo, while he was from
home in battaill. Hercules was a man of singular manhode and pro-
weesse, and did in his time, vii. notable ballaunt actes, of whiche one
was, that he slawe a ferse Lion in the forest of Nemea, and wore the
skinne of the same as a thing weene by ströng hand, and in that weede
or habite, he is set out in all imagerie or pictures of hanginges or pema-
ted clothes.

When certaine companie had great 87.

communication of Callisthenes the Philo- Diogenes thou-
sophier, that he was happie, fortunate, and ght not thinke
euen in heauen, for that he was in the court moste blisfed
of king Alexander with much high fare & that lived in
preparation entertained. No Marke (¶ Dis- kinges courtes
ogenes) he is in wretched case, and in mise-
rable

DI O G E N E S.

rable condition, for that he must be faine to
take his dyner and his supper when plea-
seth Alexander. ¶ Meaning, nothing to be
in the state of perfect blisse, if libertee be aswaye.
This is Calisthenes the disciple of Aristotle, whome
Alexander at last did cast in prison, where he pery-
shed and died. Some wyrters for Callisthenes doe
put Aristotle him selfe, of whose singular good for-
tune and happe, when companie made much tal-
king, for that he liued familiarly with a kynges
sonne: yea (q^d Diogenes) Aristotle dineth at soche hour
as pleaseth Alexander, and Diogenes, when pleaseth
Diogenes.

Nothing is in
the state of per-
fect blisse if li-
bertee be away.
Callisthenes the
disciple of Ari-
stotle, at length
cast in prison
by Alexander.

88. If Diogenes, at any time stode in great
nede of money, he woulde take it of his
frendes. But to soch persons as with ma-
ny checking wordes did (as ye would saye
haite him) for that contrary to the dignitee
and honestee of a Philosophier, he woulde
after the maner of beggers aske & craue.

ὁν αἰτῶ,
ἀλλ' ἀπα-
τῶ.

Repetere.
A philosophier
doth not begge
but requireth
his own dutie.

Whoso restre-
neth & kepeth
from his friend
in time of ne-
cessitee, with-

No, q^d he, I doe not aske their almes, but I
require my dutie. ¶ For the Latin worde
Repetere, is vled in his propre signification, when
we demaunde or require to haue rendred or rede-
liuered vnto vs any thing, whiche either by the
way of lone, or els by leauing it in the custody or
keping of an other persone is out of our owne
handes. And one frende geuing to an other that
is in necessitee, doth not geue a free gift, but ren-
dred or payeth home againe that he owghed by
true debte. For whosoener in soche a case doeth
kepe or restrain his money, thesame doth wrong-
fully

fully deteine and withhold that is none of his owne more goodes, but due to another body.

holdeth that is none of his owne.

When a certaine young man being kembed, piked, & decked all of the mynion tricke, had moued and put forth a fonde or peuishe question to Diogenes, certes, q he, I will make you no answer to your question, till by taking vp or doing abzoode your clothes, ye shall haue shewed, whether ye be a man, or a woman. By his apparell and arape, nothing fitte ne comely for a man, he notd the effeminate wantoness and nicitee of the partie.

89.

Over curious apparell, and such wantoness and nicitee.

To an other young man feactely and trickely representing at the baines, a certaine lasciuious playe, whiche to exhibite the Grekes callen *Κοτλαβίζειν*: *Siirha*, *Κοτλαβίζειν* young manne, q Diogenes, the better ye doe, the worse it is. Utterly disallowing & condemning the featz whiche of it self was dishonest and naught, of which sorte is also playing at dice. wherein the more cunnige workeman that euery person is, the worse man is he and the lesse honest. *οις*, was a feeble game that louers had, and bled to play at dyners, suppers and other banquettes, by the bobbing that the drinke made, whiche remained in the cuppe after they had drunken, for the drinke that was left, they would cast vp on high, and by the clocking, plashing, or soun that it gaue in the fall, they would take a significatiō whether their louers were true to them or not. And thereof *Κοτλαβίζειν*, to playe that kinde of playe.

As it fortunied Diogenes to be present, 91.
and to make one among the mow at a dyner,

DI O G E N E S

Howe Diogenes
serued accertain
company that
cast bones to
him, as if he
had ben a dog.

ner, the companie calling him doggue,
cast bones to him in derision, in considera-
tion that the same is a thing customably
used to be doen to doggues. But he in de-
parting from the company, pissed vppon
euery of the geastes that sate at the table,
behind at their backes, signifying the same
also to be, one other propertee belonging
to doggues.

92.

The oratours and other persones, do-
yng all thinges for glozie and renoume,
Diogenes called by a worde that might be
take in a double sense, *τῆς αὐθιγῆς*, thise
double menne.

τῆς αὐθιγῆς
πῶς.

Oratours and
other persones
doing all thing-
es for glozie
Diogenes called
thise double
men.
Man of al crea-
tures most mi-
ser.

For, as the common sort of
people denieth that persone to bee a man, that is
neither learned, nor yet of gentle condicions, so did
the Philosopher call hym a miser, that had no
qualitee aboue the common rate of man. For ac-
cording to the sayng of Homere: No liuing crea-
ture is more miserable then man. And therfore,
thise double mē, Diogenes called thise double mi-
sers, as the which bestowed and applied all their
studies vpon a thing of most vanitee in this world,
and were as bounde seruautes or Pages to the
multitude of the grosse people, being a beast of
many heades.

The people, a
beast of many
heades.

93.

A certain riche man, hauing no maner
knowledge nor learning at all, and yet go-
ing in gorgeous and gallant apparel, he
called in greke, *χευρόμηλον*, that is: a shepe

Riche persones
vnder of leaz-
ning, Diogenes
called shepe

with

With a golden flyce. ¶ For in the Doctes it is founde written, that * soche maner shepe haue been. And those persones, who were sely peoꝛe soules, and had no more stoꝛe of witte then they must nedes occupie, wer euen then, and yet still are in all tongues, and places by a comen pꝛo- uerbe, called shepes heads, oꝛ shepe.

Passing by the house of a certain pꝛo- digall and riotous persone, where it was written vpon the doze, this house is to bee sold, if any man will buye it. ¶ Pea by my feith, q Diogenes, I espied very well, and prophccied in my minde, that by reason of thine vnmeasurable gourmaunding and surfeiting, thou wouldest at last spue vp some house. ¶ For he had already consumed and deuoured his house, before he offered the same to sale, by setting that inscription vpon the doze. So that it might more truly be called a spuyng, then a vendition oꝛ sale.

To a young feloe, finding great fault, 95. that he was euill combꝛed and troubled of many persones, noꝛ could bee in rest for them: Marie, and ceasse thy self also, q he, openly to shew tokẽs of being out of quiet.

¶ Signifying the saucy and busy meddling of such persones as will neuer cease doing menne shrewd turnes and displeasures, by no yearthly thing better to be quieted oꝛ ended, then if y par- tie that is harmed oꝛ wꝛoged dissemble his grief. For soche persones as doe haggue and bave at a

with golden flyers.

* Sochea shepe was in Colchos whose flyce las for by the help of Medea the Kinges Daugh- ter set a waye,

94. Acyng the bulles & dragon, that kept it.

Riot and pꝛo- digaltee, causeth menne to spue vp whole houses,

The best waye to cease the mo- lestationes of busy medlyng feloes is to dis- semble that we be grieved with them,

bodye,

DIOGENES.

bodie, purposly to bring him clene out of quiet, & to bere him at the botome of the harte roote. Will ceasse and leaue of in case they see the partic to be nothing moued with their doing. Albeit I haue half a geasse the Greke wordes comprehend an other priuie or couered sense. For when the young feloe complained, and founde him selfe greued, that a sorte of busie medlers would not let him alone, ne suffer him to be in reſte, Diogenes thus aunſwered in Greke: παύσαι γὰρ καὶ οὐ τὰ δειγμάτων τοῦ βασχνητῶντος περιφέρειν. That is, yea and ceasse y also to carry about with thee, the tokens of a persone wanton and effeminate. For ſoche perſons neuer lacke trouble or vexation but every body will haue a laynge at them, according to the latin prouerbe, *Malum vel mus audet rodere*. That is, an euill perſone euē the verye mous dareth to ſnappe at. And companie is both greuous and odious to thoſe that are vnhoſte, or malefactours, as witneſſeth Chriſt in the Goſpell, ſaying: Men loued darkeneſſe more then light, becauſe their deedes were euill. For euery one that euil doth, hateth the light, neither cometh to the lighte, leſt his deedes ſhould be reprinted.

An euill perſon
euē the veray
mous dareth to
ſnappe at.
Euery one that
euill doeth ha-
teth the light.
Ihon iii.

96.

Why Diogenes
commendeth an
harper, whome
all others diſ-
praiſed.

A miniſtrell that was a player on the harpe, being of no cunning in the worlde, and therewithall a great goſrebealved chuff, yea and beſides that, diſpraiſed of al perſones that heard him, for the worſt that euē twanged, onely Diogenes, did com- mende and praiſe. And to theim that wō-

dzed

died wherfore he should so do: I allow him
 and gan him thanke, sated Diogenes, that
 being such an one, he hath had moze mind
 and will to set himself on werke, and to be
 occupied with his harpe, then to take a stā-
 ding by the high wayes side for a pourse or
 a bougette. ¶ Signifying that the feloe be-
 ing of body valiaunt and stourdy, and grosse or
 rude of witte, was by all similitude of outwarde
 tokens, moze apte to haue been a robber on the
 high waye, then to be an handler of any musicall
 instrument. The grace of the sayng, dependeth
 of the place of rhetorique, *ab inexpectato*, that is grou-
 ded vpon a thing that a body wold lest thinke on. *The place of
 rhetorique ab in-
 expectato.*
 ¶ For who would haue looked for soche an answer
 of Diogenes.

An other harper, who, as often as he 97.
 played on his instrument, was forsaken &
 left alone in place of all his audience: Dio-
 genes, when he met him in the strete, salu-
 ted in this maner. God ye saue and see good
 man cocke. And where the feloe being offe-
 ded with the straungenesse of that saluta-
 tion, sated: why Goodman cocke? Marie, qu
 he, because y^e with thy crowing thou reas-
 sest enery body that heareth thee. ¶ He de-
 uised to finde a iesting tope of the ambiguitie or
 indifferencie of the Greke voice, *ἀναιρεῖται*. *ἀναιρεῖται.*
 For he is properly sayed in Greke, *ἀναιρεῖται*.
 both that reaseth a body out of his sleepe, as the
 21. cockes

DIOGENES.

cockes vsen to doe, when they crosse with an euill grace, and also that reaseth one sitting on his taill, to arise out of his place, as this harper euermoze vsed to doe.

98. When a great number of people stode gazing and staring vpon a certaine young striepling of excellēt good sauour & beautie, Diogenes stooping down very lowe, gathered into his lappe as fast as he could the poultz called Lupines. And the eyes of al the folkes turned to behold that sight, he auouched, y^e he meruailed why thei would leaue the young manne, to looke on hym. ¶ Noting in that by worde, their intemperancie and wanton disposition.

This kinde of poultz, called Lupinus, we haue not in England groweing.

99. To a feloe that was excedding superstitious, and soze subiect to the terrours of bugges, and sprites, or goblins, that walked by night and in places solitarie, and yet manaced to flea Diogenes, sayng vnto him, I will at one stroke all to crashe thy hedde to powder: in faith q^{ue} he againe, if thou so doe, I shall be ready at thine elbow to plate the parte of Hobgoblin or Colleprie, and make thee soze feare to weene the deuill is at thy polle. ¶ Signifying that he was hable to make the other partie afraid, euen beyng dedde, of whom he was so contemned and set at naught beyng aliue. And yet this same foolish minde and fantasie, euen at this verie presente daie

When Diogenes mocked a superstitious feloe, that was afraid of sprites, threatening to flea him,

dale possesseth no small number, who although they be fierse and full of cooking against lines men, yet are the same most fearfull creatures that possible may be of soles walking (as they call it.)

The superstitious feare and imagination of many folkes, & soles walken.

Being desired and prayed, by one * Hegesias, to lende him the vse of three or fouer booke:

100.

Thou art a madde fellow Hegesias, y^e he, (that where in choosing figgues thou wilt not take figgues painted or counterfeited, but very true and right figgues in deede) thou canst finde in thy hart, (the very true actuall exercise and practise of philosophic neglected) to renne to the philosophic scribled or painted in paper.

* Hegesias was a philosopher Cyrenaique, that is to say, of Es- picture his sect a manne of so great eloquence (as Valerius Maximus sayeth) that he did so lively declare & set out all the evils of this present life, that the pitious and lamentable representation of the same evils, through his wordes, deeply engraued and enprinted in the hartes of men, hereby made

In this sayng he noted those persons, who all their whole life through, doo nothing but reade the booke and werkes of Philosophers, containing preceptes or rules of vertuous living, where as vertue is more effectually learned by practising or putting the same in vse, the by reading. The greke vocable $\gamma\epsilon\alpha\phi\epsilon\iota\alpha$, whiche Diosgenes vsed, is a voyce indifferēt to writing and to painting. And therefore vertue set forth in booke, is vertue much like, in maner as if it were painted on a cloth or table. And in orde against al reason it is, in choosing figgues to be curious, & precise to take none but of the best and in vertue to be nothing so. And therefore he was by the commandement of king Ptolomeus forbidden any more to speake of any such matter.

by persones take occasiō to hate this present life, & had an earnest desire to escape willingly to ridde

To a certaine persone in the waye of 101.

1. y.

reproche

reproche objecting vnto him that he was a man banished his countrie: thou sely creature, saied he, for this verie cause did I at the first become a Philosophier. **E**ither forth at banishment had enforced & driuen Diogenes to enter the studie of philosophie, or els because he had purposely learned philosophie, to thende that he might be able with a pacient & contentfull mind to endure banishment, & other seblable chances.

Why Diogenes first became to be a philosopher.

102.

Howe Diogenes answered one that said in his teeth that the Sinopians had banished him.

To be exiled from a place by compulsion, and to abyde in a place by compulsion is equal miserie.

A philosopher indifferently respecteth all places vnder the cope of heauen, to be his native countree.

Vnto an other feloe sayng to him in despite, Nay, the Sinopians haue condemned thee wth banishing thee, neuer to come moze in that costtrie, and I theim, qth he, to abide there and neuer to come thence. **S**ignifying himselfe, in that he was bidden to go seek him a dwelling place in an other countrie, to bee no point in worse state or condicion, then those persones, which remained still dwelling in their owne countrie, not able pacietyly to suffre banishment if it should chaunce. For equal miserie it is to make a bodie abide in a place by enforcement & compulsion, & to be banished or exiled from a place by enforcement and compulsion. A philosopher, who indifferently taketh euery ground & euery land vnder the cope of heauen (which so euer it be) for his owne native countrie, if he be commaunded to departe any whence by banishment, is a man exiled out of some one particular Citee or nacion onely. But he that can not lue in an other place besides his owne countrie, where he was borne & breden, is a man banished out of regions almost innumerable. As touching Diogenes, in deepe he was banished his countrie for counterfeitinge or copying

coyning of money, as men thinke: And bozne he was a *Sinopian*. This present historie *Plutarchus* in that treatise, entituled of banishment, reporteth in maner and forme here ensuing.

The *Sinopians* haue by their decree, banished thee out of *Pontus* for euer, yea, but I condemne them in this pain, q^d he a- gaine, that they remaine still enclosed and pend by within *Pontus*, and the ferther: most strādes of all *Euxinus*, neuer to come out from thence. ¶ *Diogenes* had chaūged his countrie, but the same for the better. The *Sinopians* were moze like folkes banished or exiled, in that they were remedlesse, appointed and assigned, to continue all their liues in soch an incommodious, vnfrutefull, and baren region, as *Sinopa*.

Those persones, that were commen doers, in prouing maisteries at the games of *Olympia*, were called in greke *Ὀλύμπιος* *ἄνθρωπος*. Of whiche sort when *Diogenes* had by chaunce founde one keeping sheepe. ¶ Houn sire Capitain (said he) within howe great celeritee and speede haue ye coueied and gotten your self from *Olympia* to *Nemea*. ¶ Finding a mery toye in the affinitee or similitude of the Greke vocables. For *Νέμεα* in greke, are certain games of prouing maisteries so called of the place where the same were celebra- ted and holden, euen as *Olympia*, afore mencioned. And y greke verbe *νέμω*, souneth in latin *Pasco*, in the whiche

DIOGENES.

Ellionim, as in English, to keepe or feede catallies in the pastures, and *ὄμις* is in latin *Pascua*, in English, was a well or fountaine of pastures or leasues. Whiche who so euer did binke, could not afterward stray with dymming his ne. In the wodde or forrest of this *Nemea* did Hercules kill the horrible great Lion, whose skynne he wore on his back for his weede. And in the honour of the said Hercules, did the people of *Argos* euen there celebrate and keepe solenn games, whiche were named *Nemea*, of the place in whiche they were holden and kept, in like maner as is also said of *Olympia*.

104. Being asked wherfore the champions or fighting menne called *Athletæ*, had no sense ne feeling: *Marie* (or he) because they haue been brought vp altogether with porke & beef, and such other grosse feeding.

Grosse meates
maken the bodie
strong, but
the witte dull.

To haue a feeling
in a matter
see

For that sorte of men are fedde vp with the grosse kindes of meates, which in dede conferren to the body hard brasone, and cleue strength, but as for the witte it maketh as grosse and dulle, as can be thought. But to this present mery sayng, the ambiguitie or doubtfulnesse of the vocable, & nothyng els, gaue place, and was occasion of it.

For as with the Grekes, *αἰδέσθαι*, & with the latin men, *Sentire*, so in english, to haue a feeling belongeth as well to the mynde as to the bodye. But the demaunder of the question, asked what was the cause, wherfore the said champions, lacking (as ye would saye) bodely sense and feeling, were neuer offended ne greued with stripes or strokes. And *Diogenes* had moze phansy to note the brutish grossenesse & dumping of the mynde.

For we saie commonly in english, that we feele a mans mynde, when we vnderstand his intent or meaning, and contrariwise, when the same is so vberie darke, and hard to be perceiued, we doe commonly vsue to say, I can not feele his mynde, or I haue no manner feeling in the matter. &c.

We

He vſed nowe and then to reſorte to **105.**
 Images of ſtone oꝛ braſſe, oꝛ other metal,
 ſet vp in the honour of this oꝛ that God, &
 to aſke one oꝛ other bounne of theim. And
 to ſoch perſones as made great wondꝛing
 wherfoze he ſo did, that I may enure my ſelfe (w^{ch} he) not to be moued, ne to take in
 euill part, if at any time I doe not obtaine
 my reques & petitions that I aſke of men.

*He alluageth
griefes.*

After that Diogenes by extreme po- **106.**
 uertie (coarcted and bzien therunto) had
 begon to begge foꝛ his liuing, his accuſto-
 med guyſe was, after this foꝛme to fall in
 hand with men foꝛ their almes: If thou
 haſt been a geuer of almes to any other
 perſone heretofore, giue to me alſo, if to no
 badye, begynne nowe at me. **¶** He ſigni-
 fies that he was no leſſe worthy to haue the cha-
 ritee of men, then the residue of beggers, & ther-
 foze to be wete, that who were liberall in geuing
 to eche body at auenture, ſhould extende his li-
 beralitee vnto Diogenes alſo: and who were ſoch a
 niggarde oꝛ hayn, that he coulde not finde in his
 harte afoze that daye to departe with an halſpeny
 to any creature liuing, foꝛ ſoch a feloe to be hyghe
 tyme ones in his life, to beginne to departe with
 ſome what to the pooze.

*The ſourne of
begging that
Diogenes vſed.*

Being on a tyme aſked the queſtion of **107.**
 a certaine tyranne of what ſozte of braſſe
 l.iiij. metall

*When the ci-
tee of *Athenes*
was oppressed
and holden in
seruitude by
thirty tyrānes,

metall it was most cōuenient that images
should be made: of the very same (q̄ he) in
which Harmodius and Aristogiton were
casten. ¶ Betokening, that the partie, if he
were well serued, was woorthy to be dispatched
out of the waye. For the sayd Harmodius & Aristogi-
ton, had been tyrannequellers.
Harmodius and Aristogiton, by suche provision as they made, did sub-
due and destroye the sayd tyrānes. Wherefore, the people of *Athenes*
agnicyng their vnestimable benefite receiued at the handes of the sayd
Hermodius and Aristogiton, made and sette vp in their honour and per-
petual memorie, their Images and pictures in copper, which Images
were long tyme after, had in soch reuerence and honour, that Xerxes,
when he had wonne *Athenes*, toke from thence the sayd Images, & the
same caried into his owne kingdome. And after many yeares Seleucus
made provision, and found the meanes to haue the same Images con-
ueighed home againe to *Athenes*, and to be set vp in their old places.
Also the Rhodians did the same Images (being arrived at their citee in
the waye homeward) highly receiue with procession, and honourably
entreate them at the publique charges of the citie, & did place them
in the tabernacles of the Gods, as witneseth *Valerius Maximus*.

108.
How Dionysius
the tyranne be-
sed his famili-
are frendes.

To one demaunding after what sorte
Dionysius did vse, handle, and entreate his
frendes that were familiare about hym:
like as if they were bottles, said he, the full
he hangeth vp, and the emptie, he casteth
aside in a corner. ¶ Signifying, that by the
sayd tyranne Dionysius the ryche and welthy of his
subiectes, went daily to the pott and were chop-
ped vp, & soch beggery wretches as had nothing
to leese, were nothing medled withal, ne had any
thing said vnto them.

109.
How Hercules
was worshiped

Hercules was in olde tyme, worship-
ped vnder the name of ἄλεξινάκος, that is:
the de-

the depoul four and dyuer awaye of all euils: because of the ballaunt sleynge of many sondrie monsters, by him extincted. He was also the sonne of Iupiter, and by another name called Callinicus, for respecte of his manifolde actes of prouesse, and noble victories that he had gotten, in subduing aswell his enemies, and giauntes, as also other hougie monsters, as aforesaid. And so it was, that a certain persone had writen vpon the doze of his house, this hyghe triumphaunt title of poysee: The sonne of Iupiter, Callinicus, Hercules, in this house hath his habitation, no euill thing therfore motte there entre into this place. Diogenes by this inscription espyng the folly of the feloe, said: when the stede is already stole, shutte the stable doze, or when I am dead make me a caudle. ¶ Noting that it was ouer late to saye, God saue the house fro al euils, nowe that such a lewde feloe was already entred to dwell in it. For it had been necessarie, that the sayde Hercules, ἡλκίνοκος, that might saue the house from all misfortunes, or misauentures, had taken vp his habitation in the same, before the owner selfe of the house, had settled him selfe to dwell there, who on his owne partie and behalfe was such a feloe as a man should rake hell for.

Espyng a ryotous surfeiting feloe in

l.v.

his

ped in old time
and by what
surnames.

Hercules ἡλκί

νοκος.

Hercules,
Callinicus,

μετὰ πόλε

μον ἢ οὖμα

μοχλίας, id est,

post bellum, anxie-

lium. Aske aftere

that the field is

already fought

ten.

109.

DIOGENES

his hoste his house, eating olives towards the evening: *Sirra*, said he, if thou haddest made thy dyner with soche meate as that, thou wouldest not now suppe with the meate that thou doest. ¶ Meaning, it not to be for any point of frugantie, or sobre diet, that he had nothing to his supper besides a fewe olives, but for that his stomake beyng ouercharged, with the excessiue denty diner which he had made at noone, had no appetite to take any thing at supper. For a light and a spare dyner, is the best medicine or sauce in the worlde, to make one haue a good appetite to his supper.

The best medicine to make one haue a good appetite to his supper, is a light dyner at noone.

IIo.

Where cometh couetousnesse of money, there reigneth all manner of mischief.

1. Timothy. 6.

Full often & many a time did he saye, couetousnesse of money, to be y^e head & parent laice, or y^e head citee of all euils or mischiefs. ¶ Not very moche varying from the sentece of the wyse man Salomon, who sayeth, that couetousnesse of money is the roote of all euils.

* The greke worde is *μητρόπολις*, as if ye shoulde saye, the place where all euils are conceived, or from whence all euils doen issue. For it is compounded not of *μέτρον*, measuring nor of *μήτηρ*, Τέρος, another; but of *μήτρα*, *μήτρας* a matrice, that is to saie, the place of conception, and of bringyng. And therof is *Metropolis*, called the chief citie where the Archbishop of any prouince hath his See, and hath all the other bishopps of that prouince subiect to him, as Canterbury and Exeter, here in Englande.

III.

Diogenes auspiced honest and vertuous men to be the true Images of the Goddes.

Vertuous and good men, he affirmed to be the liuely and true Images of the Goddes. ¶ Forasmuche as the Goddes, of their very nature been altogether full of all goodnesse the propertee of the same is, to doe good to all folkes,

all folkes, and to hurt no body. And this Image is much better represented in sapient and good men, then in dead Images of stone or metall, since that the Goddes are thinges more ghostly or spiritual, and not materiall of bodily thinges.

Loue he saied to be the occupation of 112.
 businesse of idle folkes, that had nothinge els to set them selues on worke withall.

Loue, is the occupation of idle persons.

¶ Because this panguie or guerie of loue doth especially aboute all others, inuade & possesse soche persones as been altogether drowned in idlenesse. And so cometh it to passe, that whyle they geuen themselves wholly to idlenesse, they stumble on a thing that filleth their handes as full of combrous businesse, as they are able to aswape withall, and yet in the meane time, the Deuill of the one chare of good worke they doen.

To one demaunding, what was the 113.
 mosse miserable thing in this life: he made aunswere: An aged bodye in extreme puerter.

What thing Diogenes reckoned the mosse miserable in this life.

¶ For when the sure stayes or lenyng postes of nature doe faill a man, then must the feeblenesse of age be propped, bolstered by, or vnder- set with the succour & help of worldly substance. Albeit, that person is not to bee reckned or accounted in the nobze of poore folkes, who hath in his youth, purchaced vnto himselfe good disciplines or other craftes and honest frendes, the mosse assured and trusty prouision to liue by in a mans olde dayes. That feloe is a begger in mosse wretched condicion, that is endued with no good qualitee.

He is not to be accounted poore & hath in youth purchaced good disciplines, & honest frendes. He is in the mosse wretched state of beggers, that is endued with no good qualitee.

Being asked, what beaſt had the mosse 114.
 perillous

DIOGENES.

What beaſte
hath the moſte
perilous and
hurtfull ſtinge.

perilous and hurtful ſtinge: If thy queſ-
tion be of ſaluage beaſtes (q̄ Diogenes)
þ backbiter: if of tame beaſtes þ flatterer.
¶ For the backbiter hyderh not his hated to-
wardes any body, ne recketh who knoweth the
ſame: the flatterer, vnder the viſour or cloke of a
frende, hurteth tenne times moze greuouſly the
the other.

II5.

* The Centaures
were a people
of the countree
of Theſſalia, not
ferre from the
mount Pelion.
They were the
firſt that euer
fought on horſe
back. Whiche
they were drunke
to, for to deſ-
troye a great
herd of wilde
bulles, that did
much ſcarthe in
all the countree about. And of this (becauſe to the ſelf people behol-
ding them a ferre off, they appeared after a moſtruous ſacion & ſhape)
the Doctes doe ſeigne that they were graunted, in the vpper partie of
the body men, and in the nether partie horſes, and that Ixion begot the
firſt of them on a cloude, they are called of the latines Centaurs, of the
greke word κέντην, that is to pꝛicke, or to ſpurre, becauſe they kee-
ped and ſet ſpurre thicke to the horſes ſides, when they galopped in
chacing the wilde bulles, but their greke name, was a word cōpounde
hippocentauri, for ἵππος is an horſe.

Beholding twoo * Centaures fighting
in a painted table, of wōdꝝous euil work-
manſhip, whether of theſe two, ſaid he,
is the worſe? ¶ Noting the rudeneſſe and de-
fault of cūning in þ Painter, as though he ſtoode
in doubt whether of the bothe had been worſe
drawen or ſette out in painting. But the pith of
the ſaiyng conſiſteth in that he bleſed a worde that
may be take in two ſondꝛie ſenſes: For the greke
vocalbe κέντην, in engliſhe, worſe, is ſaid alſwell
of one that is worſe in eſtimation of value, or any
other compariſon, and alſo that hath the worſe or
is put to the worſe of fighting.

II6.

Faire and ſmothe ſpeaking, not pꝛo-
ceeding from the bottome of the harte, but
altogether framed to pleaſe the hearer,
Diogenes

Diogenes customably vsed to call an hony
bake, or a snare of hony. ¶ Because the
same vnder y^e pretense of loue, embracing a mā as
though y^e speaker wer ready euen to crepe in to y^e
bosome of the hearer, catteth y^e throte of the same.

faire & smooth
speaking, frag-
med onely to
please the hear-
er, Diogenes cal-
led a trappe or
snare of hony.

The bealy of excessive gourmaunders &
gluttons, he called the Charybdis of mans
life, so that the same deuoured al that euer
it might gette, and yet was neuer satiate.

117.

¶ Charybdis* swalloweth vp only soche thinges,
as are carried by sea, & after a little tyme, casteth
vp again whatsoeuer it goulped in before: but the
bealies of gulliguttes (that cā naught do, but eat
& drinke & slepe) neither the aire, nor the land, nor
the floodes & riuers, nor yet al the seas are able to
suffise. Yea, & rather then faill, both whole mainor
places, & also whole Lordships, thei make no bo-
nes, ne sticke not, quite & clene to swallow downe
the narrow lane, and the same to spue vp again.

The bealies of
gluttons Dio-
genes called the
Charybdis of
mans lyfe.

*Charybdis and
Scylla, after the
feigning of the
Poetes at two
monstres of the
sea, on the way
betwene Cala-
bria and Sicilia
standing the one
directly against
the other, & the
same so daun-

gerously, that thei destroy al the shippes that come within the reach of
either of theim. For Charybdis they fable to be a monster that swallow-
eth vp al thinges, and the same shortly after spouteth vp againe: but
in very deede, it is a dangerous gouffe, making sore ouercalls by rea-
son of the meting of contrary streames in one point. And Scylla in very
deede, is a great rocke in the same streight standing so directly against
Charybdis, that except the shippes cutte and take course euen iustly be-
twene both, they hardely escape drouning. And because that Scylla asac-
of, representeth to the eye the figure and shape of a Childe body and
to the eare by reason of roying and beating of the waves) it represen-
teth the barking of Dogges; therefore the Poetes haue feigned, that
Scylla is a monster of the sea, hauing in the vpper part, the shape of a
mayden, and in the nether part the likenesse of a fyre, the bealy of a
woulf, and the tayle of a dolphin fyre, as witnesseth Virgilius in the
third volume of the Aeneidos. albeit, Homere wyrteth, that Scylla hath
ape heads, and twelue feete, and barketh like a dogge.

¶ When certain persones made relacio

118.

to

DIOGENES

to Diogenes, holwe that one Didymo was attached for liyng with an other mannes wife: If the wretche were well served (q Diogenes) he should be hanged by enen by the same thing, that he beareth y name of.

Didymi. **¶** Indede, *Didymi* is greke for a paire of mans stones, so that y mynde of Diogenes was, that soche a sinfull Cartise, ought to be hanged by by that memberes of the whiche he had his name, and by the which he had comitted the offense & trespase.

¶ One that laboured the study of natu-

For what cause
gold looketh to
the eye pale &
wan of colour.

¶ rall Philosophie, opposed Diogenes with this question, for what cause golde looked to the eye somewhat pale and wann of colour: Marie, q he, because there be so many folkes liyng in a wayt for it. **¶** Soche persones, as knowe that they haue a warte or watche layde for them, cannot but be a scarde. And y propertee of any body beyng in great feare is to take with a pale and wann colour.

¶ 120. When he sawe a woman sitting in an horselitter, or charette, he saied: that another maner caige then that, had ben more mete for a beast of that kynde.

¶ Noing, that soche frowarde creatures as many women are, ought rather to be pended by in a cage of iron. **¶** *Lectica* was a certain maner of seate for noble women, which I doe here call an horselitter, because we haue no hynde of seate to ryge, or so like in facion to the *Lectica*. Albest, they were not in olde time drawn with horses, but carried upon two mens shoulders, and they were made with pricke lattise windowes and croffe barres or grates, and paines to lyette

to shutte & to open, for looking out at pleasure. So that it shewed and represented to the eye muche, what the faction or likeness of a cage for byrden, or of a pende, wherein to kepe other beastes.

¶ And in soche did the ryche or welthy womē: yea, and also the other nycibecetours or denty dames, customably vse, both to sitte for their pleasure, and also to be carried about the stretes for their solace and recreation.

¶ Espying a bondseruaunt, that was a 121.
rennewaye, or at lest wyse a strayer from his maister, sitting by a welles side: take hede young man, saied he, that ye sitte fast for getting a fall. ¶ He did no more but daly with a worde, that may indifferently be taken in diuerse senses. For the greke verbe, ἐκπίπτειν, sonneth in latin *Excidere*, in english to get a fall, or to haue a fall. And he is properly saied in greke ἐκπίπτειν, in latin *Excidere*, in englyshe to geat a fall, both that falleth down into a pit or a well, and also that is violently tumbled or taken out of his place. And mine opiniō is, that welles in old tyme among the Gentiles, had the strengthe of sanctuarie, and that it was not leful violently or by force, to plucke any body from thesame, no more then out of the temples of the Goddess, or from the Image and porturature of the prince,

¶ When he had espied at the hotehouse, 122.
a feloe that vsed to steale away gownes & coates, or other garmentes (and soche an one the Grekes callen: λωποδύτης) he saide vnto him: Συρβα, ar ye come to the bath,
or els

DI O G E N E S.

or els to the bayte. ¶ Albeit, Diogenes dalped
with the affinitie of greke wordes, whiche it is
not possible with equall grace to expresse either
in latin, or yet in our mother tongue. The greke
wordes ben, ἐπ' ἀλειμμάτιον, ἢ ἐπ' ἄλλ' ἱμά
τιον, betwene the wordes, at (lest wise in soun)
there is wōdrous smal difference. For of ὃ verbe
ἀλείφω, is deriued a nōune, ἀλείμμα, that is,
oyntment or enoynting, and thereof * ἀλίπται,
whose office was to enoynt mē, had their name.
And of ἀλείμμα, is fourmed a diminutiuē, ἀ
λειμμάτιον: nowē, ἄλλ' ἱμάτιον, are two son
dris wordes, albeit by reason of the figure called
Synalephe (whiche is, when two vōuels concur
ring together, the former lefeth his power and
sounē by collision) it seemeth in maner no more
but one diction, for if one take away the Synalephe,
the whole wordes ben ἄλλοι ἱμάτιον. That is,
an other litle garment, so that the veray righte
wordes that Diogenes spake to ὃ seloe, were these:
Are ye come to be enoynted, or els to steals
an other garment. ¶ For in the bayne or
hotehouse, folkes were in olde time enoynted, &
in the selfe same place, the pikepurcs and stealers
of apparell diligently applied, and went aboute
their occupacion: for it was the guise to washe
naked, their clothes put of, and laid aside. Diogenes
therfore gaue a quippe to the embesleer or byiber;
that thesame hauing stolē some garmēt eiswhere
afore, was nowē come thpyther to purloynē and
conueigh away an other.

¶ And because a gowne or a cote so rechelessly cast as
dōe, is a good bayte for one that seeketh it: and to the
(men)

* Alipete, were
those to whose
cure were com
mitted those
persones to be
choynted (that
they might ha
ue their iointes
nimble & lithy)
& should fighte
in the soleinne
games & were
celebrate & hol
den in the ho
nour of any of
the goddes. He
is also called
Alipete that eno
ynteth woundes
or soze places
of the body to
couple theim.

intent that the sayng might haue some what the more grace, I haue thus translated it, to the bairn, or els to the batte. That if it had not been more for offcharging the duetie of a translatour, then for any greate delite or profite to the vnclearned reader, I would haue passed ouer this Apophthegme, and left it cleane out.

123. When he was on a time entred into an hot hous, that late horrible filthie, stuttshe and vncleane, he saied in this maner: thei that washe in this place, wher be thei washed after it? **¶** He signified that soche persones as came in thither pure and cleane, sweer there embriued with durce and filthinesse, and soche as were at any time washed there, to haue veray great neede of a frend rynsing, wherewith restons to be scoured, and made cleane.

124. When he had on a time espied womē hanging vpon an oliue tree, & there strangled to death with the halters: would God (said he) that the other trees to had like fruite hanging on them. **¶** For Diogenes was one that loued no women in no sauce, but hated them deadly, and for that cause had a great zeale and affectiō to see them euery one swinging and rottering in halters.

Diogenes seing a certaine feloe, that had a very euill name and reporte, that he should be a spoyler & robber of dead mens tombes and herles, salued, or halled hym with this verse of Homere.

Τῆς οὐδὲ φέρισε,

m.f.

ἄτιμα

Diogenes was
μίσος γυναικός,
that is one that
hated women
to the deuill of
hell.

125.
Howe Diogenes
salued one
that had an euill
name for
robbinge of
dead mennes
tombes.

DIOGENES.

ἦτινὰ σὺλὴ σωντῶν νεκρῶν κατὰ τεθνεῶτων;
Moun fire, for what purpose hath your
good grace.

At this present now approached hither?
To spoile any of these, whiche in this place
Lye dead, and buried here together?

126. Being asked the question whether he
had any man or woman seruaunte of his
owne, he answered, no in good faith,
not one in the worlde. And when the de-
maunder had further asked, why, who shall
then carie thee to thy graue, in case it for-
tune thee to die: He answered (or he) euen whoso-
uer shall haue neede of my house, for to
dwell in it.

Diogenes toke
no thought how
or by what per-
sons he should
be buried.
Many persones are very su-
perstitiously carefull, how and by what persons
they shalbe brought to thier graues and laied in
the ground: of all soche manner thought or care,
was Diogenes cleere voyde, casting no doubt, but
that there should come one or other bodye, that
would conueigh his dead carcasse out of doores,
though it were for nothing els, but to make the
house voyde. Albeit his chaunce was in fine, to
be very honestly buried.

127. Beholding a certain young springall,
as he slept rechelesly at all auentures, he
pounded the same with his staffe and re-
cited the verse of Homerus here folowyng.

Εγείρεο,

μῆτις

μήτις σοι ἐνδούτῃ μετὰ φρένω ἐν δόρῳ πῆξῃ. **The danger of**
 Sus, lest some body while thou sleepest here. **sleeping negligently in every**
 Come and gore the through the back with **corner,**
 a spere.

The grace of the sayng consisteth in this point, **that** Diogenes feartely applied the verse of Homere to his purpose, by sayng ἐνδούτῃ, in stede of φεύγοντῇ for in Homere it is, μήτις σοι φεύγοντῇ μετὰ φρένω ἐν δόρῳ πῆξῃ. **that is.**

Lest some man, whyle thou rennest awaye for feare.

Thrust the behinde, quite through with a spere.

It been the wordes of Diomedes, in the. viii. of the Iliad vnto Vlysses: whome, when he was renninge away, Diomedes, biddeth to turne agasne for shame, & not to flee: lest some man &c.

To a feloe that was beyond al reason, 128.

or out of all course euen full and whole geuen to good there, and all kindes of riot and ercesse, he applied that piece of Homer his verse: ὡν ἡμῶρος δῆμοι τέκοντες ἔσονται.

That is. In feith my childe, your dayes are but short. **¶** Signifying that ḡ partie would with his riotous facions kill himseife ere he wer halfe olde.

The ḡ Idees, that Plato deuised, and 129.
 muche treateth of, euen Aristotle laughed **¶** Like as in
 to skorne. And so it was, that a certain sea- **materiall and**
 son, **sensible grosse**

things, we see
that the hostiers
have hanginge
by the in their
shops purposely
certaine pater-
nes, out of
which they take
the facio of the
clocke of an
hose whensoe-
uer they must
make any soch
and semblably
the shoemakers
have alwayes
ready hanging
on a nayle, pa-
ternes of leather
purposely re-
serued & kepte
wherby to sha-
pe the vpper
leathers, & all
other paterne
for the heeles
of all the shoes
that they make:
so did Plato as-
sume that ther
be and eternal-
ly haue ben, of
eche naturall
thing certaine
generall pater-
nes to every of
thesame kindes
generally belon-
ging, which pa-
ternes onely
the imaginatio
and understan-
ding of mans

son, when Plato made a great long elench-
stance, about the declaring of the Idees,
and toke much peine with vocables of his
owne forging, to expresse and plainlye to
set out the same Idees, a thing feined, and
founded onely in the conceipte of imagina-
tion. hauing in his mouth at euery second
worde the said forged vocables of y^e Idees,
as for example, tabletes, for the facion of a
table, by it self to be conceiued in the ima-
gination of the minde for a comen paterne
as it were laide vp, and kept in the mynd,
wherby all other like tables are to be de-
uisd & shaped. And cuppites, for the com-
men paterne wherby all drinking cups
are to be deuised, facioned & wrought by
the maker: Diogenes mocking soch quidi-
ficall trifles, that wer at in the cherubins,
said: Sir Plato, your table and your cuppe
I see very well, but as for your tablete, &
your cuppiter, I see none soche.

¶ Albeit there be euen at this present daye to,
that with their sorteiters, and their ecritees be-
in their own cōcrites euē doctours of y^e chaire.
¶ Yet neuerthelesse Plato paid Diogenes
home againe well enough, and gaue as
good as he brought. It is no meruail, said
Plato; for thou hast eyes with the whithe
cuppes

cuppes and tables are seen, but witte and reason thou hast not with which are perceived and seen the tabletees and the cuppytees.

reason, is able to comprehend or to conceine. And that out of the example or copie of those generall pater-

nes, nature from time to time hath still, doth, and continually shall forme and shap all singular or particulare thinges of every severall kinde: so that an Idee is the appropriate forme, & peculiar likeness of thinges in every kinde, out of the which as being a substantial paterne eternally remaining, as figured shap and produced, all particular thinges in this or that kinde. for example and declaration wherof as when we see in wate a thousand sondrie imprintinges all of one likeness, we doe easily & promptly conceine that all the same imprintinges were originally made and emprinted with one scale, so may we by our intelligence comprehend that all the particular menne in the world, have ben formed of one generall paterne of mankind, which hath in eternal substance remained ready for that purpose. And seemably must the imagination or reason conceine of an horse, of a table, of a cuppe, and of all other kyndes of naturall thinges. and this the position and assertion of Plato dothe saint Augustine allowe and byholde (as ye may reade in his treatise of the 12. questions) and also Eusebius in his werke De preparatione Evangelica, both which autours Ambrosius Calepinus, doeth in his Dictionarie cite for testimonie and declarations of the said Ideas.

To one demaunding when best sea 130.

son were to wedde a wife: for a young man, When Diogenes thought most expedient for a manne to wedde a wife.

(or he) it is to soone, and for an olde manne

ouerlate. Albeit the greke wordes by reason of a certain vicinitie, haue most grace, μηδέποτε

not yet, and μηδέποτε, not at all. Being a

pretie watch worde, that best wer utterly to ab-

stain fro matrimonie. But the demaunder would

very faine haue learned at what yeres of a mans

age, or in which part of the yere, it were exped-

ient for a man to chose his make: As Aristotle doth The ripe time of being man &

woman by the
prescription of
Aristotle. The
Romaines
thought April
and June
lucky mo
131.
nettes to mar-
rye in, & May
unlucky.

A mery answer
vnloked for.

132.

What Diogenes
said to a yong
man trimming
him selfe after
the gallant sort

A wife ought to
be wonne with
honest maners
and behaueour

133.

Blushing in a
yong thinges
cheekes is of ver-
guous dyng.

of being variable, to a virgin, the age of eightene
yeares, to a man, the age of thirtie & five yeares.
And the Romaines thought the monethes of Aprill
and June propice and good to wedde in, &
the moneth of May vn lucky.

To a feloe demaunding what he would
haue, to take a blowe or a buffette: Marie
(q he) a sallette. This merie ieste to, bath
all his grace of the sodain answereth that no man
would haue looked for. For the other partie lo-
ked to heare what recompence or hier, Diogenes
would require for a blowe on the cheeke.

When he sawe a young ruffler trim-
ming himself after the moste galaunt and
minton facion: If that trimming bee for
men (said he) it will not be: if for women,
it should not be. This sayng soundeth more
pleasauntly in Greke, by reason of thaffinitie of
the two voices, ἀτυχεις thou failest of thy pur-
pose, and ἀδικεις thou doest plain iniurie. For
it is in vaine for one man to trimme himselfe for
an other, sence that betwene theim can be no ma-
riage: And a wicked deede both any young man,
if by setting forth of his beautie, he do laye abaite
to beguile the fraile sexe of womankind, where
as a wife ought to be wonne, not with the lure of
wanntonesse, but with honest maners & behaueour.

To a certain young ladde blushing, &
by reason of the same blushing soze dis-
mayed: take a good harte my sonne (q he)
that same helwe or coloure is of vertuous
dyng.

dyng, or doth the dieuat of vertue geue.

When he had heard two cunning lawiers contending, trauesing, & earnestly laying the law betwene themselves together, about a matter of theft: he saied they were false knaues both of the, and cōdemned as well the one as the other, alleging that the one had cōmitted theft, and that the other had lost nothing. *What Diogenes said of two lawiers contending, laying the one against the other.* Signifying that both of the were well worthy to be haged. The subtilitee of this present laying consisteth in this point onely whoso picketh or pryuely stealeth a waie any thing hath some auantage & gain thereby: & the partie, frō whō any soche thing is picketh & bribed away hath by the same, disauantage & losse. But in this present case, there had a mad or fond knack befallen. The one partie had picketh, or embesleed a waie a thing of the others, & yet the partie frō whō the thing was picketh, sustained no losse ne damage, for himself had stolen the same thing afore, which his feloe bribed away afterwarde frō him again.

To one demanding what wyne he best loued & liked with his good will to drinke, *The best wyne is, that a body drinketh of an other mans cost.* marie (¶ he) of an other mannes purse. Where also the ready answering much contrary to the expectation of the demander cometh to the saying all his grace. The other partie looked for an other maner answer, as the whiche in his question asking, meaned of the kynde of wyne.

To one that saied vnto him: all the worlde almost doth mocke thee. Yea, but
m.iiij. for all

DI O G E N E S.

for all y^e, saied he again: I am not mocked.
And this a man would thinke to be a thinge
vnpossible, that one should strike you, and yet ye
not be stricken. But Diogenes denied that he was
had in derision, either for that he was no manne
worthy why, or els for that he thought the thoz-
ning of the fōd people, nothing to touche him,
people, nothing to touche him,
fo touche him. noz himself to be in any point y^e worse for the same.

Diogenes thou-
ght the thoz-
ning of the fōd
people, nothing
fo touche him.

137. To another persone affirming that it
was a miserable and a wretched thing to

To live is no
miserable thing
but to lede a vi-
cious life.

live here in this world. So (saied Diogenes)
to live is no miserable, ne wretched thing,
but to leade an euill or a vicious life, is a
thing wretched & miserable. The moſte
part of folkes calleth it a miserable life, or a dog-
ges life, that is subiect or in present danger of
travailes, of bodely grief or peines, of sicknesse or
diseases, of losse of goodes, of exilinges & banishes-
mentes, and many semblable incomoditees. But
the Philosophier reckened nothing to be euill or
miserable, sauing that was lynked or coupled
with vice and dishonestee.

Nothing is e-
uill, but that is
coupled with
dishonestee and
with vice.

138. Diogenes had a seruaunt, that was cal-

Manes the ser-
uaunt of Dioge-
nes.

led Manes, and when this Manes had ta-
ken his heeles and renne awaye from his
maister, the frendes of Diogenes, auised
him to seeke out the renneawaye: Marie
fir (q^d Diogenes) that were a mad thinge of
all thinges, if Manes doe already willing-
ly live without Diogenes, and Diogenes
could by no meanes live without the cō-
panie

The answer of
Diogenes to his
frēdes auisinge
him to pursue
after his bond-
man, that was

panie of Manes. **¶** Yet many men pursue after their seruantes in mynde and purpose, to be auenged on the same: but *Diogenes* had regarde to the neede of vsing or occupieng a seruant. That if any one *Philosophier* be of righter sorte then another, it is he, that needeth fewest thinges. And in consideration thereof *Diogenes* would not in any wyse sente worse then his bondman. **¶** For *Manes* had renne away from him, because he could lyue with out his master well enough. renne away fro him.
The best *Philosophier* is he that feleth neede of fewest thinges.

¶ On a time *Diogenes* made all his dyner with *Oliues* onely: and tarte & other sweete meates, anone after brought in place, he song from him, and therewithall songe this greke verse, out of some olde tragedie.

ὦ ξένη τύραννοις ἐκποδῶν καθίστασο.

Stād vtter ye geast vnbindē, pick you hēce Aback, out of our sight and regal presence.

And also this piece of *Homere* his verse.

ἄλλοτε μάστιγι καὶ ἄλλῃ.

Somewhiles with scourges, he chaced away

¶ Calling himselfe a kynge, a condemner of all sensuall delices, whiche delices his will & mynde was, to haue clene out of all mens presence and occupieng abandoned. *Diogenes* a condemner of all sensual delices

Diogenes was commonly abrode called **140.**

led dogge. And of doggues there ben diuerse sortes mo then one: For ther be hariers, or buck-houndes, there be spaniels made to the hawke, or for taking of foule, ther be shepherdes curres,

m. v.

there

DI O G E N E S

What maner there are tye dogges oz mastifes for keepinge of
a doggue Diogenes was.

houses, there ben litle minxes, oz papes that la-
dies keepe in their chaumbers for especial iefweis
to playe withall. And so, to one demaunding
what maner a dogge he, for his part was,
he feadely aunswered and saied: When I
am hungry I am a litle mynre ful of play,
and when my bealy is full, a mastife.

For that, when he had good lust oz appetite
to eate, he would fawne vpon folkes, and speake
them faire, and when his bealy was well filled,
he would euermore buffe, & barke, & bite a good.

141.

Philosophers
eate all maner
meates as oz
thers that are
menne.

Being asked, whether Philosophiers
were eaters of tartes oz sweete meates to?
yea, of all thinges (saied Diogenes) euen
like other Christian bodiees. In this also, he
made an vndirecte answere, to the question that
was asked of him. The demaunders question
was, whether it wer cōueniēt for Philosophiers
(who professen frugalitee oz tēperaunce) to feede
of tartes and marzepaine, the meates of deintye
mouthed persones. Diogenes simbleing to haue no
great witte ne knowledg, but to be more then
haffe a foole, so shaped his aunswere, as though
Philosophiers were no men in deede, and yet did
eate meates to the diete of man belonging. For
euery kynde of the brute beastes, do not eate all
maner thinges at auenture without exception.
The oxe eateth heighe, the lyon woll none of it:
the sheepe loue the lefes and toppes of willowe
twigges, the horses woulde haue otes. Some
byrdes are fedde with the beries of Juniper,
some foules are deuourers of fleshe, some doe fede
altogether on fysh. And to this alluded Diogenes,
when

ἐπεὶ οὐκ ἔστιν ἄνθρωπος.

When Diogenes on a time at the table among cōpanie, was eating of a tarte, and one that sate in the same companie, said: what art thou eating now Diogenes? (deming that the cynike Philosophier had no knowledge what maner thing a tarte should be:) he answered bread, of a very good making, or bread very well handled in the baking. ¶ Pretending that he knew not, what it was. To others it was sweete tarte, to Diogenes it was no better then bread, who did not eat it for sensualitee, or for to sweete his lips, but for his necessarie foode and sustenance.

To one demaunding why men were
liberall to geue almes bounteously to o-
ther beggers, & to Philosophiers nothing
so, Mary (q he) because they haue hope
to see it sooner come to passe, that they shal
be lame or blynde, then that they shal bee
Philosophiers. And such folkes as taken pi-
tee and compassion vpon persones visited with
affliction, of which sorte are all beggers for the
mooste part been thesame in consideration of the
state condicion or chaunce of this worlde, being
indifferent and comen to all mortall menne in
this present life. So they reuele a blynd body, ca-
sting thus in their mynde: this veray selfsame
thing, may in time to come chaunce vnto my selfe:
but of a Philosopher, they haue no soche cogita-
tion. The sayng hath somewhat the moze grace,
by reason of the improppe vsing of the latin word
esperant,

DIOGENES.

perant, in Englishe, thei haue hope or affiaunce: for a man in processe, to become a Philosopher, may be hoped for, but for the losse of the eyesight, or for halting like a creple, no man vseth to hope.

144. Diogenes asked, whatsoeuer it was, in y waye of almes of a feloe being a niggarde and lothe to depart with any thing: whome when he sawe long in doing, and moze like vtterly to save him naye then to geue him aught: **O** thou man saied he, I aske thee for a dynning not for a dynng. **T**o expresse as nere as may be, the affinitie of the Greke vocables, τροφή, and τάφος, of the whiche τροφή, in latin *Cibus*, in englishe meate, and τάφος, in latin *Sepultura*, in Englishe a graue. **A**s if he should haue said: what needest thou to make so much sticking at the matter: I doe not require thee to go hang thy selfe, but onely to geue me as much money as may suffice to paye for my poore dynner. whiche he spake, because the feloe made as much sticking, and shewed himselfe as lothe to departe with any money, as if Diogenes had said vnto him: go thy wayes at ones, & hang thy selfe. All the matter is in dallyng with the Greke dictions.

145. To a certaine personne laiyng to his charge, that he had in time tofore, been a false coyner of countrefeite money, (for he was vppon soche a matter banished his countree, as is aboue mentioned:) I confesse (saith he, the time to haue ben, when I was soche an one, as thou art now, but soche

In the. cii. apo
the gine of Dio-
genes.

Toche an one as I am at this present, thou art neuer like to be, while thou shalt liue.

It was a checke to those persones, who doe in others finde great faulte at the errours and folies of youth, where as the same doe amend and correcte their owne misdoes, no not in their old age neither.

Many doe rebuke in others the trespasses of youth and yet emende not their owne in their olde age neither.

146.

To another feloe railing him in the nose with the selfsame matter, he defended his crime by the pretexte of youth salynge:

Yea I did in my youth many thinges moo then that, whiche I doe not now in myne age. For at y age I could haue pissed quickly without any payne, so doe I not now at this daye.

With a Cynical circution or going about the bush, he signified young age, whiche doth easely and at the first assay make water, where as old folkes be much combred with a piece of the stragurie, that they cannot piss, but with great pain, one droppe after an other. **S**o meened Diogenes, that in his olde age he could not possibly by anye pectusion or meanes haue ben brought to coyne false money, wherunto the folie of youth had afore brought him, through default of mature discretion.

Many men do many pointes of folie in youth which they wil not doe in age,

Taking a iorney on a time to y towne 147.

of Myndus, whē he sawe great wide gates and of gorgeous or royall building, where as the towne was but a litle preaty pyle: he said, ye towne dwellers, or ye inhabi-
tauntes of Myndus, shutte fast your townes gates, that your cities go not out at theim.

Myndus a towne in Asia.

Polting

DI O G E N E S

Noting the towne to be so litle, that it were possible for the same to go forth at the gates.

148.

Seing a feloe attached, that hadde by priue stelte embesleed a piece of purple silke, he applied to the same, this verse of Homere.

ἐλλα βε πορφύρεος θάνατος, καὶ μοῖρα κραταίη.

That is,

The death of purple, hath thee by the back And by princely destiny, thou goest to wracke.

Purple, death and princely destiny. Purpleus, a, um, an epitheton of Morso.

It can not haue the full grace in englyshe. But πορφύρεος, in greke, and Purpureus, a, um, is a denominatiue of Purpura: and the poetes doen often loyne it for an epitheton with the substantiue Morso, death. Because that whē a body is slaine, the goze bloud that floweth out of the wounde is of purple colour. And he called it princely destiny to dye in riche arraye, or for precious and gaye thynges.

149.

Craterus lieutenant with Alexander the great.

Craterus the lieutenante or high Captaine with Aleander the great, being a man of great welth and riches, had of his owne mere mocion inuited and hartelye prated Diogenes to come and dwell with him: To whome Diogenes made answer.

What Diogenes answered to Craterus inuiting him to come and dwell with him.

I can better be contented to liue in Athens with bread and chese, then with Craterus at mine owne will, to haue all the deinties in the worlde.

Libertee, be it neuer so poore,

better (be it neuer so poore) is rather to be chosen then

then all the delices and lunkerie, or sumptuous fare of the ryche cobbes, to be restrained and kept short of libertee.

¶ Anaximenes the rhetorician, had a panche as fatte and great as he was able to lugge away withall, to whome Diogenes came, and spake in this maner: I pray you geue to vs lene craggues some bealy to: for both yourselfe thereby shalbe well lighted and eased of your burden, and ye shall do to vs a good turne and a pleasure.

As Anaximenes was on a time in making an oration to the people, Diogenes bearing in his hande, and holding out a pestle or gammound of bakon, made all the audience full and whole to turne awaye from Anaximenes to gaze vpon him. Anaximenes fuming and taking highe indignation at the matter, helde his peace, as a man destitute and forsaken of his auditors. Then saied Diogenes, loe, one poore halpenny matter hath clene dashed all this earnest and solemne talke of Anaximenes. Signifying that all his babling was of light and frivellous matters, which made not the audience very attent, or willing to geue eare vnto him.

Certain persones objecting vnto him as a point against all good nourture, that he would

as to be preferred to all delices, wher libertee is restrained. 150. heb.

What Diogenes saied to Anaximenes the rhetorician hauing a great bealy.

¶ Anaximenes a philosophers the scholar and successeur of Anaximander, the master and

151. next predecessor of Anaxagoras.

as by Diogenes would eate and

he went in the
open streate.

he would go maunching and eating even
in the open streate: what meruail, q he?
honger commeth on me in the streate.

*Relatiue opposita
or relatives, in
logike, are two
thinges so con
nected, and mutu
ally depen
ding the one of*

*the other, that the same doe euermore either the other impose, and nor
tise, as to being a father belögeth hauing a child, & to being a son of
Doughter, belögeth hauing a father and scblably of hunger eating.*

153.

*Howe Diogenes
taunted Plato se
erely, reppo
wing him for
his course eate*

There be wyrters that doe father this
also vpon Diogenes, Plato happely finding
him washing a sorte of salade herbes, said
vnto him rounding in his eare. If thou
wouldest haue ben reuiled by Dionysius,
iways thou shouldest not after this maner
washe these herbes. Diogenes rounded
Plato in the eare againe, sayng: iways if
thou wouldest haue washed herbes for
thine owne dyner, thou shouldest not in
this maner haue been a Ithon hold my staf

*afore in the
first sayng of
Aristippus.*

154.

*Diogenes nor
thing vassed on
them that had
him in derision*

to Dionysius. ¶ But this appeareth to be a
tale forged after the likenesse or example of the
sayng afore reported on Aristippus, as this same in
like maner, whiche I will put now next of all.

To one sayng, many a man hath ther
in derision (¶ Diogenes) and theim perad
uenture, many an asse (q he) again. The
other

other feloe sayng mozeouer, and thus replying, yea, but thei care nothyng for the Asses, he answered, and Jasmoeche and not a iote moze for them that ye speake of.

¶ We attributed vnto Asses, the propertee of mocking or skorning, because thei do euery other while, by shewyng their teeth bare, as ye would saie, counterfeact grennyng and makyng moxes with their lippes. And besides that, when men doe moeke any body, thei wagge their handes vp and downe by their eares at the sides of their hed and doe counterfeact the facion of an Asses eares. So then the Ass also appereth by waggyng his eares vp and down. to moeke & skorne folkes, yet is there no bodie therewith displeased, or greued.

seyng a young stieplyng to applie the studie of Philosophie, well deen, q he, the harkners of carnall beautie, thou callest a waie to the beautie and goodlinesse of the minde and soule. **¶** Meanyng, that the partie, in that he laboured to garnishe and adorne his minde with vertues or good qualitees, and with honest disciplines, should finally, attaine, to be assured of better frendes. by a great waie. For there is nothyng moze goodlie or beautifull then Sapience, nothyng then vertue moze amiable.

Who laboureth to adorne the minde with good qualitees and honest disciplines, shall be assured of much the better frends

The custome and vsage of men in olde tyme was, soche persones as had been saued from greate perilles, or misauentures to hang vp in the Temples Donaries, that is to saie; giftes, presentes, or oblacions, as
n.j. agnising

DI O G E N E S.

agnisynge to bee the onely benefite of the
Goddess, that thei had been preserved and
saued harmelesse. Therefore, whē to Dio-
genes, hauing take a iourney into the coun-
tree of * Samothracia, were she wed the ie-
welles oꝝ oblations, that sondrie persones
hauyng been from perisshyng in battaill,
from dyng by sickenesse, frō beyng dꝛou-
ned and losse on the sea, oꝝ from any other
great hasard preserved, had offered bp, yea,
q Diogenes, but these would bee a moche
greater nōber, if all those persones, which
in like case haue not been saued, had offer-
red bp soche giftes as these.

* Samos is an
Ile in the sea
called Mare Aeg-
geum adiacent,
marchyng, and
bordryng vpon
the countree of
Thracia, whiche
afterwarde by
reason of the
commition of
bothe croppes,
was named Sa-
mothracia, as
witnesseth Per-
gilius, sayng:

Threiciam quae Samum, quae nunc Samothracia fertur, This Ile was con-
secrate to Iuno, who was in the same Ile borne, breden, and brought
bp, and finally married to Iupiter. There was also another Ile in the
same sea of the same name Egeus.

Diogenes sup-
posed men to
be saued from
misadventures
by mere chaunce
and not by the
grace oꝝ gifte
of God.

Diagoras a phi-
losopher surna-
med ἄθεός,
that is, a mis-
creant, not be-

He meened (mine opinion is) those persones
that were saued from misadventures, to bee saued
by very chaunce, and not by the benefite oꝝ grace
of the Goddess. That in case it be to bee imputed
to the Goddess, if a man be preserved, to the same
is it also to be imputed, that mo in number do pe-
rishe, then are escaped. There been writers that
doen attribute this present sayng to Diagoras Me-
liu, a miscreant and a wicked despiser of the god-
des. And as for the Samothracians were soze blinded
and infected with greates superstition in soche
maner thynges.

leuing that there were any Goddess, ne the same to be of any power.

157. To a wellfaoured young springal, go-
pnyg

ying on his waye towarde a feast or banquet, he saied: Thou wilt come home again worse man, then thou goest forth.

So when the same young man returning homeward again from the banquet, had said to Diogenes, I haue been at the feaste, and yet am returned nothing the worse man therfore. Yes (quod Diogenes) and so muche the worse, even for that worde.

καὶ γὰρ μὲν
οὕτως.

¶ Notifying to be vnpossible, but that suche a young strepling must remedie from excessive and vnsober reuelling, come home lesse honeste, then he went thither. And that he hadde of the pottes and cypres taken soche stomack and impudencie, as without further prouocation to chaffe, and choppelaghe with an auncient philosopher, was a manifest argument and an euident declaration, that his condicions, were rather appaired then emended, besides that it was a token of small grace, to be so blinded in folly, that he would not see ne knowlege his faulte.

A younge man
from excessive
reuelling retu-
neth worse mā,
then he went
thither.

Diogenes asked of one Euritius some great thing whatsoeuer it was, and when the same (as is the guyse) saied naye to his requeste with these wordes: I will doe it: if thou canst persuaide me therunto: If I were able (quod Diogenes) to persuaide thee to do all thinges after mine aduise, I had long ere this daye, geuen thee counsell to hang thyselfe.

¶ In this sayng, out take Cynical The Cynicall plainesse and boldnesse of speaking, and there is no great point to be maruailed at. Except per- plainesse of Diogenes, in spe- king his mind.

DI O G E N E S.

Soche niggardes, as will departe with nothing to the poore, but with more suite and praisynge then the thing is worth.

159. He had been to see the citée of Lacedemon, and being from thence returned to the citée of Athenes, one asked of him (as the maner is) whether he would, and from whence he was come. Forsoth (q he) from very men to very women. ¶ Noting, the maners of the Atheniens with sensual pleasures & delices effeminate, wher as the Lacedemonians wer hardly brought vp.

The corrupt & effeminate maners of the Atheniens.

160. One asked him as he returned homeward from the Olympia, whether he had not seen ther a great companie, yes truly, (q he) a very great companie, but woonz drous fewe men. ¶ This also appeareth to be counterfayted and forged by the other sayng, that is afoze reherseed of the hotte house.

Much companie and fewe men.

Afoze in the 12. sayng of this same Diogenes.

161. Those persones, who of a ryottousnes did prodigally laueste out and waste their substaunce o2 goodes vpon cookes, on reuellers, o2 ruffians, o2 harlottes, and vpon flatterers: he auouched to bee like vnto trees, growyng on the edges o2 bzinkes of cliettes and rockes of a downright pitche, o2 a stiepe down fall: the fruites of whiche trees no man could euer geat a taste of, but the same were from time to time, deuoured by the

Wasteful and ryotous lauesters of their goodes to what thing Diogenes likened.

by the crows and the ravens. **O**pening
on that one part, loche persones as seruen onelye
the throte and the bealie, not to be worthy the
name of men. **A**nd on the other side, goodes so wa:
stefully spent, to be worse then cast awaye.

Thet that ser:
uen onelye the
throte and the
bealie, are not
woorthie the
name of men.

The Grekes, if they wishe to any bo:
dy extreme mischiese, or shamefull death,
they do (by a prouerbiall speaking, in their
tounge vsed) bidde theim go picke theim
to the crows, in greke, ἐς κόρακας. But

162.

Diogenes auou:
ched to be moze
daungerous to
fal in the hāds
of flatterers,
then of wilde
beastes.

Diogenes of a customable worthe auou:
ched to bee a thing muche moze daunge:
rous to fall in the hādes of * flatterers that
will hold vp a mans yea & nay (be it true
or false) then to lighte among crows.

* ἐς κόρακας
ἀπελθεῖν ἢ
ἐς κόλακας.

For the crows doe not peeke but the carkeless of
dead men, the flatterers deuoure men euen whyle they
are aliue, be they neuer so honest and good. **T**he
pleasauntnesse of this sayng (which in the greke
by reason of the affinitee of the vocables hath an
exceedyng great grace) both in latin & in english
utterly quailleth or dieth. **F**or crows & Grekes
callen κόρακας, and one litle sole letter chaun=

To light emōg
crows then c:
mōg flatterers.
Diogenes allu:
ded to the
greke prouerbe
βάλλ' ἐς
κόρακας,

ged, thesame called flatterers κόλακας. This
sayng is ascribed to Antisthenes also.

hence to the
crows, and (as
we saye in eng

glyshe) to the deuill of hell. Erasmus in his *Chiliades* citeth zenodorus
for his autour, that there was a certain place of execution in Thessalia,
called the crows, into the which, persones founde guiltie of any cause
or crime of death, and thereupon condemned, were caried and cast heds
long so to perishe there. The originall cause why thesaid place was so
named, who so is desirous to know, if he be learned, may at large reade
in Erasmus vpon the prouerbe aboue cited.

163.

Of Phryne it is noted afore in the 111. sayng of Aristippus. As touchng this present Asopothecies, the most likelyhod is, that vpon the Image that Phryne had consecrated, was thus wyrtten: This golden Venus hath Phryne offred and geuen vnto Apollo,

When Diogenes read this scripture, he wrote hard at the talle of it this addicion: Of the inordinate liuing of the Grekes.

164.

Diogenes gloried as muche in his libertee, as did Alexander of his kingdome

There been that ascriben to Diogenes this sayng to. When Alexander the great had come vnto him, and saluted him, Diogenes demaunded who he was: And when the other had in this manner aunswored, I am that noble Alexander the king: Mary (q Diogenes againe:) And I am that lowly seloe Diogenes, the doggue. And Taking no lesse pride & glorie of his libertee, that he was at no mans becke ne comaundemēt, then Alexander did of his kingdome, and crowne Emperiall.

165.

Howe it came to Diogenes his lot to be called doggue.

Being asked, for what pranks or doynages, it had come to his lot to be comenly called doggue of euery body: Mary (q be) because that, on soche as gene me ought, I make

I make much faunting: at soche as wyll nothing departe withall, I am euer barking: and soche as be naught, I bite, that they smart again.

To Diogenes plucking fruite of a certain figge tree, when the keeper of the orcharde had spoken in this maner: vpon the same tree, that thou gatherest of, a feloe not many daies agoe hanged himselfe. Mary (or Diogenes) and I will purifie and cleanse it againe. ¶ The other partie supposed, that Diogenes being so aduertised, would haue forborne the tree inquituate or polluted, in that it had borne a dead carkeffe. But Diogenes being free and clere from all spiece of supersticion, esteemed the fruite to be no point the more polluted, or impure for that respect.

Diogenes clere
boyde of all
spiece of super-
sticion.

Marking one that was a greate prouer 167.
of maisteries in the games of Olympia, to set an earnest eye on a common strūpet, in so moche that he turned his hed backe, and behelde her, after that she was gone paste him, he said: loe, how a principall ram, for the toothe of Mars himself, is leed alwaie in a bande (his necke set cleane a worle) by a damissell, that is as common as the cartwaie. ¶ He thought it a matter of laughter, for the feloe to bee a prouer of maisteries, with picked or chosen me of price, and the same to be haled or drawen a waie as a prisoner, without any chordes at
n. iiii. all,

what Diogenes
sawd when he
saw a chalger
of Olympia set
an earnest eye
on a wenche.

DI O G E N E S.

all, by a shitten arsed gerle.

168.
Beautiful strumpettes Diogenes likened tof were wyne tempered with deadlye poyson.

Well fauoured or beautifull strumpettes, he auouched to bee like vnto bassarde or Muscadine, tempered and mixte with dedlie poison. ¶ For, that thesame caused in deede at the beginnyng, delicious pleasure & voluptie, but euen at the heeles of whiche pleasures immediatly ensued endlesse dolour & wofulnesse.

169.
Diogenes called them dogges, that stood round aboute hym while he dined

As he was making his diner, euē in the open strete: when a greate number stood round about him, for the straungenesse of the sight, and euer among made a cryng at him, doggue, doggue: naie, q Diogenes, ye be doggues rather, in that ye stand round about a manne beyng at his diner. ¶ For that is one of the cōmon propertees y dogs haue.

170.
Tegea a citie of Arcadie.
Tegeates.

When mencion was made of a boie, in moste detestable abominaciō abused, Diogenes beyng asked what countreeman the boie was: made aunswer, by daliyng with a worde that might be twoo maner waies taken, and saied: he is a Tegeate. ¶ For, Tegea is a citee of Arcadia. And therof is deriued a noune gentile Tegeates, a Tegeate, or a persone of Tegea borne. And the Greke vocable Τεγος, is otherwise in one significacion, Lupanary, a brothell hous, or a place where baswderie is kepthe. And thereof the Philosophier vsurped a worde of his owne deuising or forgyng, and called the boie a Tegeate, of Τεγος, for respecte of the moste abominable

minable vice, with whiche he had been defotted.

When he sawe a feloe now taking by 171.

him, to practise and minister Philosophie, who had afore been a common doer in the games of wastling, but in deede, was a verie slouche, and a verie dastard, he said vnto the same: wilt thou now by course ouerthrowe them againe, that haue heretofore ouerthrowen thee? *¶* A wastler is properly saied, to cast or ouerthrowe any partie, whom he ouercometh and putteth to the worse. And the physician also ouerthroweth those persones, who he coucheth in bedde, or bryngeth to their longe home. As for the meanyng of *Diogenes* was, that the partie was now as euill a Physician, as he had afore been a falseharted wastler. A meric ieste moche like to thissame, there is in the poete *Martiall*, of a feloe whiche fro a Physician, hauing become a fighter in harnesse, did none other becomyng *Hoplomachus*, then what he had dooen being a Physician.

¶ *Diogenes* mocked one that from a wastler fell to be a Physician.

Two kyndes of casting, ouerthrowing, or geuing a fall.

To a bastarde or basseborne boie, that 172.

had a common harlotte to his mother, and was whurling little stones emong the thickest of the people at auenture, he said: take heede sircha & beware, lest y hit thy father.

¶ For he was born of a common naughtipack & by reaso therof, his father not certainly knowe.

Certain persones highly magnifyng & 173.

praising, the bounteous liberalitee of one, that had giuen to *Diogenes* a thing, what

n. b.

ouer

DIOGENES

euere it was: and why doe ye not praise me to, saied he, that haue deserued to haue it giuen me? **A**d for to be wortheie a benefite, is more then to haue giuen a benefite, accorpyng to that the sentence of *Publius Mimus*.

To be worthy a benefite is more then to haue giuen a benefite.

Beneficium dādo accepit, quid digno dedit.
Hymself by giuyng receiueth a benefite
Who giueth to a person worthie to haue it

174. To one that required of Diogenes, resti-

The answers of Diogenes to one that had geue him a mantle and would haue had it from him againe.

fuction of his robe or mantel, he thus made a wondrous feate and pleasaunte answer. If thou gaue it me freely, I haue it: if thou diddest lede it me, I doe still occupie it.

Ad signifyng, that he was nothing minded to restore it home again, whether it was of free gift or els by the waie of lene for a tyme, that he had receiued it. It is shame for a bodie to require again, that he hath freely giuen. And it is a point of inhumanitee, hastily to snatche a waie, that the occupier hath neede of, and cannot well forbeare.

175. **S**uppositiuus partus, are in Latine called children, that be feigned or sembled to haue been borne of that wōbe forth of whiche they neuer came (as for example) if a woman should be deliuered of a monster, or of a dead childe, and haue an other liue childe of the forme and shape laied by her in the place of the same, or if a woman should bring forth a wenche, and the same consurghed away, should haue a manne childe of an other womans bearing, laied by her in the place of hir owne, or if a woman should counterfeit traualing and labouring of childe, and haue an other womans childe laied by her, and vsed as though she had been deliuered of it her selfe in very dede, that childe so improceed to a wōng mother, may properly in latin be called *partus suppositiuus*, as ye would saye in englische, a childe mothered

theren on a woman that neuer bare it, or a chaungeling,
and suche persones are cur after called *suppositi*, or
suppositi. There is also an other latin worde, *indormire*, *Suppositus*, is al
inenglishe, to slepe vpon, or to lie vpon while he slepe. So a participle
and it maie be taken in two diuerse, and in maner co: of *Supponor* and
retrie senses. For wee are saied in Latin, *indormire*, to couneth in ene,
lie vpon, or, to slepe vpon our gooddes or treasure, for glishe laud ba-
se heping of the same, and we are also saied in Latin der as a piloe
indormire, to slepe vpon, or to lie sleping ena thing that is layde vnder
we sette no greate stoe by, nor doe any thing passe on ones head in
as a matre, or a couche. And in dede Diogenes vled his the night.
mantell in the night season, in stede of a mattresse.

And so it was, that when soche a chaunge-
lyng, as is aboue mencioned, had saied to
Diogenes in skorne: loe, he hath gold in his
mantell, Diogenes laied the reproche verie
well in the feloes owne necke, sayng, yea
and therfore *supposito indormio*. ¶ Wea-
ning the partie to bee a chaungeling, and therfore de-
spiceable, or worthe to be contemned: wheras the wor-
des might in the grosse eare of the feloe, soune also to
this sense. ¶ Diogenes laied the matell nightly vnder him
when he slept, for sake heping of soche a precious selwe

Howe Diogenes
taunted a chaun-
geling who in
skorne and de-
rision said that
Diogenes hadde
gold solwed in
the patches of
his cope.

To one demanding, what auantage 176.
he had by his Philosophie: though nothing
els, saied he, yet at lestwise this foxedeale
haue, that I am readie prepared to alma-
ner fortune, good or badde. ¶ This sayng
hath scacely any smelle or saour of Diogenes, al-
thou h he beareth the name of it.

What auan-
tage & foxedeale
is gotten by
Philosophie.

Being asked of a feloe what countree 177.
man he was, he answered *κοσμοπολίτης* What countree
that is, a citezen of the worlde. ¶ Signifi-
eng that a Philosophier, in whatsoeuer place of
the
man Diogenes
affirmed hym
selfe to be,

DIOGENES.

the worlde he is resiaunte, or maketh his abode, liueth in his owne natue countrie. ¶ And all the worlde to be but as one citee for man to inhabite.

178.

After what
forme Diogenes
asked an almes
of the common
almenser of the
citee,

When Diogenes on a time asked an almes, and in speakyng to the publique al-
mencer of the citee (who is in Greke called
ἐργασίας) he vsed none other stile but this
verse of Homere.

Τοὺς ἄλλους ἐναγιάζ,
ἀπὸδ' ἐντέρος ἰσχεο χεῖρας. That is.

As for other persons, despoile of their geare
But thy hādes frō Hector, se thou forbear
¶ The festiuitee or mirthe and pleasaunt grace
of the sayng, in this point consisteth, that wher
he should haue said ἐράνιζε, giue me your almes
or, giue me your charitee, he vsed a worde of con-
trarie significacion, sayng: ἐνάγιάζε, dispoile out
of harnesse, or turne naked out of the cloutes. By
the name of Hector, noting his own self, And that
person comitteth plain robbery or spoile, who de-
nieth an almes to any pooz creature, being in ex-
treme nede. And i dede, me of this orde ben most
comonly full of bribing, embesling, & purloining.

179.

Strumpettes
& paramours,
Diogenes affir-
med to be the
queenes of
kinges.

Paramoures, he affirmed to be y quee-
nes of kynges, because thesame mighte
craue of the saied kinges, whatsover their
phanisie lusted, and bee assured to obtaine
their asking. ¶ For, vpon this he gaue to the
the name of queenes, not for that thesame were
pieres, mates, or feloes like. with wiues of the
kynges: but for that thei abused the kinges selves
as subiectes vnto them, at eche becke and com-
maundement.

maindement. The kynges selves doe not at all
 seasons impetrate of the people, that thei would
 haue by exaccion, but to a paramour nothyng is
 denied. Of this sort & trade, mine opynion is, that
 the barbarous or sauage kinges wer in old time.

The Atheniens of mere adulation or fla-
 terie, to please Alexander, made a decree,
 that thesame Alexander should be taken &
 worshipped for Bacchus (who by an other
 name was called Liber pater.) This ho-
 nour Diogenes laughyng to skorne, saied:
 and I pray you my maisters, make me^b Se

To paramours
 nothing is de-
 nied.

180. How Dio-
 genes mo-
 ued the decree
 made, by the
 Atheniens, that
 Alexander the
 great should be
 take & worship-
 ped for Liber pa-
 ter, that is to
 saie, for Bacchus

rapis to. For in thesame degree that Bacchus
 was among those that were called *Satyri, was Se-
 rapis, worshipped of the Egipcians, in the simili-
 tude or likenesse of an ore. And Diogenes thought
 himself as truly to be thone as Alexander was thother
 wines, for Bacchus first inuented the vse, and the making of wine: and
 because wth the deliuereth the harte from all care and thought, when a
 bodie is p^{er} me^{er}, Dionysius was among the latines called liber, of the
 verbe libero, ras to deliuer, to redde, to dispathe, or to discharge.

* Liber pater.
 was one of the
 names of Bac-
 chus, or Dionys-
 us the God of

^b Serapis or Apis the highest and the chief God of the Egipcians, who
 thei worshipped in the likenesse of a liue Ore. For so it was, that Os-
 iris the sonne of Iupiter, and of Niobe the doughter of Phoroneus, being
 the king of the Argiues, first succeeded thesame Phoroneus in the kingdō
 of the saied Argiues, and when he had there reigned certaine yeres, he
 left his brother Argialus, protectour and gouernour of the kingdome of
 all Achana, and to winne victorie, honour and conquest, made a voyage
 into Egypt, and the Egipcians subdued, he tooke to wife Isis, by an o-
 ther name called Io, the doughter of Inachus, first king of the said Argi-
 ues, and reigned ouer the Egipcians. Among whome as well Isis for in-
 uenting the forme of letters, and the feat of writing, as also Osiris for
 many other soiall artes and feates, whiche he to theim taught, were
 bothe honoured and worshipped as Goddes. At laste Osiris was p^{er}uiled
 by his brother Typhon again, and long sought by Isis, & at length found
 helued and mangled all to gobbettes or pieces, not cerce from the rees
 of Syene, whiche Syene (as Plinius in the seconde booke testifieth) is sit-
 smate

DIOGENES

Sitte in zona torrida, so directly under the tropike of Cancer, that when
 the sunne being at the highest, doth entre into the saied signe of Can-
 cer at midsummer (about fiftene daies afore the feast of the natiuitie of
 Saint Iohn Baptiste) it lieth iust ouer the toppe of the citee, and cast-
 teth in the same no maner shadowe of any thing at al to be seen or to ap-
 pere. Isis caused hir husband with much mourning and lamentacion to
 be buried in a little churche called *Abaios*, in the Martire nigh to the
 citee of Memphis (being the chief or principall citee of al Egypt next af-
 ter Alexandria, whiche Martire was from thenceforth named Syx, that
 is the place of mourning and wailing.) But when in the same Martire
 had suddenly appered to the Egyptians a certaine ore, they esteeming
 the ore to be *Osiris*, fell prostrate, and kneeled to it, and toke the ore aliue
 and brought him to a temple (whiche afterward was called *Serapion*)
 where they did to him, all honour and homage, and worshipped the same
 as their God, seruing him daily with gold and al precious vessels, and
 with all delicacies mete for a king or a God to be serued withall. And
 called him *Apis*, whiche in that language is an ore. And euer after a
 certain time, they would cast him aliue as he was into a floode, where he
 should be drowned. This doen they would go with mourning & lamenta-
 tion, and neuer ceasse seking untill they had found a newe ore as like
 in colour and all proportion of feature vnto the first *Apis*, as mighte
 possible be. And thus from time to time worshipped the Egyptians a
 liue ore as their God, & gaue to the same first of all, the name of *Apis*, &
 afterward that the first was dead or the second in proccesse *Serapis* by a
 worde componned of *Apis* and *σέρος*, a cophin, (soche as the cars-
 hesses of noble persons at cheisted in, ere they be laied in their graue.)
 And so was it first *Sorapis*, and in conclusion by chaunging, the letter, or
 into, e, *Serapis*, so that *Osiris*, *Apis*, and *Serapis* is all one.

* Satyr, (as the poetikall fables tellen, and *Plinius* in the fifth booke
 doth testifie) her lower brastes in the mountaines of *Ethiopia*, & of the
Indes, of exceeding lightenesse of foote, and swiftnesse in renning, of the
 figure, shape, and likenesse of a man, sauing that they had hornes, and
 had the fete and legges of a gote clouen, and full of rough herte. And
 these manner monstres the olde antiquities beleued to be the Goddess of
 the Forrestes, of wilderness, and of all rustikall places of husbandrie.
 Wherof Saint *Microome* saith in this maner, speaking of Saint *Anto-
 nie*. He saue an elfishe man, with a long crooked haukes nose, and a
 forehead or brough with hornes sticking out, whose nether partes of
 the body grewe out into fete such as gotes haue. And when *Antonie*,
 (the signe of the holy crosse premised) had in the name of God deman-
 ded, what he was. it is reported that the other thus made answer. I
 am a mortall man of the worlde, one of the bordiers on the edge of
 wilderness, who, by the gentilitie with vain errour deluded, are called
Fanni, *Satyr*, and *Incubi*.

Being

Being chidden, for that he was a goer 181.

into places full of stinke and all vnclenly-
nesse, he saied: why, the sunne also doeth
crepe vnder houses of office, and yet is not
therewith defoyled nor embzeled, or made

durtie. **T**his meaning was that the honestee
of a perfect vertuous man, is nothing impeched,
stayned or made worse for the infamie of anye
place that he resorteth vnto.

An honest man
is not y worse
for the infamie
of any place y

When it fortunied hym to bee at supper
in a temple, and mustie or sluttishely kept
loues of bzead, to be sette asoze him: he call
the loues and all out of the temple, allege-
yng, that none impure or sluttishe thyng,
ought to entre into the hous of God.

182. he resor-
teth vnto

None impure
thyng ought to
entre the tem-
ple of God.

To a feloe, malapertlie demaundayng, 183.

why Diogenes, sens he had no maner lear-
nyng ne knowlege, professed and openlie
toke vpo him the name of a Philosophier:

he saied: if I countrefaite a Philosophier,
or if I shewe any neere towardnesse of a
Philosophier, euē that berie point is to be
a Philosophier outright.

Whalfe noting,
philosophie to be a thing of so high difficultee, that
euen to counterfeacte thesame, and to shewe any
towardnesse of it, is no small porcion of Philoso-
phie. As that persone hath an high poincte, and a
greate fozdeale, toward being a king, that can ex-
pertly and cunningly, in gestur & countenaunce
repreient the state of a kyng, So in deede, whoso

To shewe nigh
towardnesse of
a philosophier,
is a great por-
cion of being a
philosophier
outright.

DI O G E N E S.

counterfeacteth or maketh hewe or countenance
of a thing, doth as moche as in hym lieth, imitate
and folow al the facions to thesame belonging. And
by imitation to drawe nigh to all the facions or
poinctes of a Philosophier, is a greate part of be-
yng a right Philosophier in deede, that is to saie,
of beyng a studious and painfull labourer, to at-
teigne Philosophie or perfecte sapience.

184. A certain persone bzought a childe vnto
Diogenes, to the ende that thesame childe,
might take some part of his doctrine. And
so, to commende hym, that he might be the
more welcome, and the better accepted of
the Philosophier, the partie auouched the
ladde to bee alreadie, bothe with excellent
witte, and with singular good maners and
behauour highly endued. At these wordes
Diogenes saied: why, what neede hath he
thā of my help, if he be alreedy soche an one?

Unmeasurable
praise & prayse
Diogenes impo-
need.
Honest toward-
nesse or apti-
tude and good
hope is a suffi-
cient prayse in
a childe.

He gaue a shrewd checke to the unmeasura-
ble praiser, who attributed to the ladde that thing
for the sole attaynyng and gettyng whercof, chil-
dren are at all tymes set and committed, vnto the
handling and trainyng of Philosophiers. It had
been enough to praise and exalte in the childe, an
honeste towardnesse, disposicion or aptitude, and
good hope of well prouyng in soche thynges, as
should be taught hym.

Such per-
sones as
talked of vert-
ue and lyued
not vertuously

185. Those persones who talked moche of
vertue, and yet did not lede a vertuous life
he affirmed to be like vnto the harp, which
with

Diogenes likened to an harp.

With the sounne or melody, did pleasure and good to other, but it self neither perceived, ne heard any thing at all. ¶ This sayng varieth not verie moche from the sayng of saint Paule, of a tinkleyng Cymballe.

1. Cor. 13.

On a certain daie, as the people wer comyng out fro the place, where sightes and

186.

plates wer exhibited, he on his partie with all his might, thurstyng and shouldreyng, against the throung of the people, heaved shoued and laboured to get in. And beyng asked why he so did, he saied: This am I of purpose earnestlie bent all daies of my life

to doe. ¶ Meanyng, that to doe the duetic and parte of a right Philosophier, is, in all accions or thinges to be doen, al that euer maie be to discorde and to be of contrarie waies, from the multitude or comon rable of the people, for because the most parte of folkes, are ledde with carnall lustes and appetites, and not by reason or good discrecion.

The better philosopher the more earnestly bent to discorde fro the people.

Beholding a yong man, bothe of apparel and of demeanure, nothing comely ne

The most part of men are led with carnal appetites.

187.

conuenient for one that should be a man: art thou not ashamed, or he, to bee more backward frende to thyself, then the minde or will of nature self hath beene? For she created and made thee a man, and thou dooest disguise and reforge thyne owself into a woman.

Howe Diogenes toke by a yong man that apparelled & demeaned himself unmanly.

¶ The self same wordes maie be well spoken of many an one, who, where as nature hath created

DIOGENES.

and made men, themselves of their own voluntary inclination, fallen from their proper nature and kind, to the abuses of swine, & other brute beasts.

188. When he sawe a certain minstrell, setting his instrument in tune, where hymself on his owne behalf, was a lewde and vicious feloe, and of demeanure clene out of all good order and frame, he said: thou feloe, art thou not ashamed of thy self, that thou knowest the waie, how to sette tunes in true corde vpon a piece of woode, & canst no skille to frame thy life, by the reule of right discrecion and reason? *This Apophthegme too, appereth to haue been leuised and drawn, out of some others aboue written.*

189. To a certain feloe, who, at what tyme Diogenes moued & auised him to the studie of sapience, found and alleged many excuses, saying, I am nothyng apte to learne Philosophie: why dooest thou liue in this worlde then (said he again) if thou haue no regard to lede a vertuous life? *For a mā doeth not liue here to this ende, that he goe by & down loitryng, and nothyng els: but that he maie learne to liue in a right trade of vertue & honestie. To liue, is the gift of nature, but Philosophie giueth the gifte to liue vertuously. Nature produceth vs apt to learn, and to take vertue, but no mā is alreadie endued with cuning at the first daie, that he is bozn into this worlde.*

Howe Diogenes rebuked a minstrell of inordinate maners & behauiour.

Diogenes thoughte that percelone not worthy to liue that would not stryue to liue vertuously.

Philosophie giueth the gift to liue betterously.

Nature produceth vs apt to learne, but not already learded

To a feloe that despised and would not 190.

knowe, ne looke vpon his owne father, he Howe Diogenes
cebuked one
despised his
own father.
said: hast thou no shame to despise that per-
sone, to whom onely and no man els, thou
art bounde to thanke, euen for this verie
pointe, that thou settest so moche by thy
peinted sheathe? ¶ The grace of the sayng,
resteth in the collation or comparng of twoo co-
traries. For these twoo thynges will in no wise
accoorde, to despise an other, and to stande well in
ones owne conceipte.

Hearyng a young streeplyng, of a verie 191.

well fauoured and honeste face, blyng by
honest communicacion, art thou not asha- To drawe a
swoorde of lead
out of an ieno-
ris sheath.
med, or he, to drawe a swoorde of lead out of
an Ieuozie sheathe? ¶ Ieuozie was taken
for a precious thyng in old tyme, and moche sette
by. And the minde or soule of man is couered, and
(as ye would say) housed or hidde within the ra- Themind both
clerely appere
in ones comu-
nication.
bernacle or skrine of the body, and doeth in a ma-
nes communicacion clerely appere, and euident-
lie shewe it self.

Whē a feloe had in the wale of reproch 192.

laid vnto his charge, that he was a drin- Howe Diogenes
avoided a check
giuen to hym
for drinking in
a tauerne.
ker at common tauerns: so am I shozen at
the barbers shoppe to, or he again. ¶ Si-
gnifyng, that it is no more dishoneste to drinke,
then to bee rounded, or to bee shauen. And as no
man findeth faulte at, beyng shauen in a barbers
shoppe, because it is a place for that thyng pur-
posely ordeined, so it ought not to bee thought a
thing

DI O G E N E S.

To take exceſſe of thing vnhoneſt, if a body drinke in a common fa-
uerne, ſo that he drinke with meaſure and with
uerie where ab- reaſon: for to take exceſſe of drinke, in what place
homineable. ſoeuer it be, is a thyng ſhamefull & abhominable.

193.

The anſwer of
Diogenes to one
objecting that
he had taken a
cope of Philip-
pus.

To one reprochfully caſting in his noſe
that he had taken a Cope or a Mantell, of
Philippus the kyng, he aunſwered with a
verſe of Homere in this maner.

ΟΥΤΟΙ ΑΠΟΒΛΗΤ' ΕΣΙ ΘΕΩΝ ΕΡΙΚΥΔΕΑ ΔΩΡΑ.

Giſtes of honour, are not to be reſuſed,
With the which me ar by the gods endued

The deſenſe of
Fraſmus for ta-
king giſtes &
rewards of no-
ble men or of
biſhoppes.

That Homerus wrote of the beautie & fauour
of the bodie (whiche is the benefite and giſte of
God) that did Diogenes write to a mantell, giuen
him by a kyng. Theſame verſe might euen I my
ſelf alſo, ring in the eares of ſoche perſones, as do
by a wrongfull querele object vnto me, that I do
now and then take of noble men or of biſhoppes,
ſoche thinges as be giuen me for to doe me hone-
ſtee. There is not one of them, of whom I haue
at any time in all my life craued any thyng, ei-
ther by plaine wordes, or by other meanes, but
in dedde ſoche thinges as theſame of their owne
voluntary willes and mere mocions, doe laye in
my lappe, I receiue gladly with al my heart, not
ſo greatly for rewardes to the enriching of my
purſe, as for teſtimonies of their beneuolence and
fauour towardeſ me, eſpecially ſence their habi-
litees are of moze welthie enduementes, then to
wrynge at the abatement of ſo ſmal a porcion as
commeth to my ſnapſhare.

In the thirde booke of Homere his Ilias Hector rebur-
king his brother Paris, among other wordes of reproch
ſaith vnto him in choyned & deciſion after this maner.

your

Your harpe, and singyng melodious
 With the other giftes of Venus
 As, your goodlie heere, and aungels face,
 So amiable, and full of grace,
 Will not you saue, ne helpe, this is iuste,
 When ye must lye toppleyng in the duste.

To whiche point, among other thinges, *Paris* maketh
 aunswere after this sorte.

Thou doest naught, to entwite me thus,

And with soche wordes opprobrious

To vpbraid the giftes amorous

Of the glittreyng Goddesse Venus.

Neither ought a man in any wise

Proudely to refuse or els despise

Any giftes of grace and honour,

Whiche, the Goddes of their mere fauour

Conferren, after their best likyng,

And no man hath of his owne takyng.

Diogenes curiously and with earnest diligence, 194.

teaching a lesson of refrefning an

gre, a certaine saucie or knappishe young

springall (as ye would saie, to take a proof

and triall, whether h^e Philosophier would

in deede shew and perfozme, that he taught

in wordes) spetted euen in the verie face of

hym. This thyng Diogenes tooke coldley

and wisclly, sayng: In deede I am not an

grie hitherto, but yet by saint Marie, I be

The paciece of
 Diogenes.

DIOGENES.

gin to doubt, whether I cught now of congruence to bee angrie, or not. ¶ The meened that sharple to punche coche a saucie piane of a lewd boie, had been a Drede of almes, and of charities.

195. **S**aying a certain persone humble crouching and kneling to a woman of euill conversation of her body, for to impetrate that he desired, he said: what menest thou wretched creature that thou art? It wer moche better for thee, not to obtain that thou sueest

To be reiected of a strumpet, is a more happye thing then to be taken to fauour.

for. ¶ To bee reiected and to haue a nate of a strumpet, is a more happye thing, then to bee taken to grace and fauour. And yet many ene maketh instaunt suite, to purchase their owne harme and buien thesame full dere.

196. **S**weet fauours of the body, do canse a mans life to stinke.

To a certain persone hauyng his heere perfumed with sweete oiles: beware sirrha q he, lest the sweete smelling of thy hedde, cause thy life to stinke. ¶ The Greke vocables, that giuen all the grace to the sayng, are ευωδια, fragrant odour, and ουσωδια, rank stench. For sweete oiles or pouthers, in one that should be a man, plainly argueth womailp tediousnesse & nicities of the life. And y same of euery persone, is (as ye would saie) the odour y he smelleth of. A moche like sayng hath the Poete *Martialis*. Neuole, nō bene olet, qui bene semper olet. O Neuolus, rhat man smelleth ill, That smelleth of sweete odours euer still.

A mans fame is the chief odour that he smelleth of. Continually to smell of sweete odours is an euill fauour in a man.

197. **B**etwene bondeseruauntes, and their maisters,

maisters, beyng vicious and euill persons
 he auouched to be none other point of dis-
 ference, besides the names, sauing that the
 Iudges or slaues, did seruice vnto their
 maisters, and the maisters vnto naughtie
 appetites. **S**ignifying, bothe parties to be
 bondseruautes, and yet of bothe, the maisters to
 lye in more miserable state of bondage, then the
 slaues: in case the maisters be vicious persones &
 euill disposed, or, boide of grace. For whoso is led
 by the direction of the corrupte motions or appe-
 tites of the minde, hath many maisters to serue,
 and the same bothe detestable, and also mercilesse,
 and boide of all pietee.

Bondseruautes, namely soche as be ren a-
 wayes are called in greke ἀνδράποδοι, which
 vocable semeth to be compounded of ἀνὴρ ἀνδρὸς
 a man, & of ποῦς, ποδὸς, a foote. Albeit the gra-
 marians declare another maner proprietee of sig-
 nificatiō, for they saien them to be called ἀνδρά-
 ποδοι, because that bondmen are in respecte and
 comparison, the feete of their maisters, and these
 as the heads of the seruautes. So when a fe-
 loe, full of vngaciousnesse and of lewde
 disposition had demaunded of Diogenes,
 vpon what original cause, bondseruautes
 that would ren away from their maisters,
 were called by the name of ἀνδράποδοι,
 Marie (q he) because they haue the feete of
 men, and a minde or herte of soche disposi-

Maisters being
 vicious persons
 and boide of
 grace, doe lye
 in worse seru-
 tude then their
 bondseruautes.
 Whoso is led
 with every pas-
 sion of natural
 motions, hath
 many maisters
 to serue & the

same de-
 198. testable
 mercilesse mai-
 sters.

Why fugitiue
 bondmen are
 called ἀνδρά-
 ποδοι,
 in Greke.

DI O G E N E S.

tion as thy selfe hast at this p̄sent, which mouest the question. ¶ Meaning that the partie had the mynde or stomake, not of a man, but of a very brute and saluage beaste.

199.

Of one that was a prodigal and wastfull spender of al that euer he had, he asked fourty shillings at ones, in the waye of almes. The partie meruailing at his earnest and impoꝛtune crauing, asked this question of Diogenes: where as thy vse & custome is of other men to desire an almes of an halspeny, vpon what occasion doest thou aske of me ȳ summe of a whole poūd or two? Marie, said he again, because that of others, I am in good hope after one almes to haue another again at another season: but whether I shall euer haue anye

Why Diogenes of a prodigall waster of his goodes, asked an almes of xl. s. at ones.

more almes of thee, after this one time, or not, *θεῶν ἐν γούνασι κεῖται*, that is, lieth in Gods hand onely, or must bee as pleaseth

God. ¶ For that halfe verse of Homere, he lynked to his sayng, to make it perfect, because it made so directly, and was so fit for his purpose. And in dede a good plain maner of knowledge geuing, it was and a shrewd likelihood, to be toward and euen at hand, to light on the necke of soch a wastfull cōsumer of his goodes within few daies to be brought to soch extreme penurie, that he should not haue so moch as one poore halspeny left to comfort or helpe himselve withall.

Certain

Certain persones laiyng to him in re- 200.
proche, that he was a cominen crauer, and

asker of thinges at euery body his hande, *Diogenes saied that Plato was a priue, crauer and he an open asker.*
where as Plato being a Philosophier (as he was) did not so, he saied: well, Plato is a crauer as well as I.

But laiyng his head, to another mans eare,
That no straunge persones may it heare.

For that is the englishe of this greke verse of Homerus.

Αγχισχῶρ κεφαλῇ ἵνα μὴ πειθοίᾳθ' οἱ *Odysses. α.*
ἄλλοι, whiche verse *Diogenes* abused in an other sense then *Homerus* did, to signifie that *Plato* was euen as great a begger and poller as he was, sauyng that *Plato* did craue priuely whispering in mens eares, & he apertly, making no coulsail of it.

Espiyng a feloe shooting very euill at 201.
his marke, he late him down euen hard by the prick: and to soche persones as demaunded the cause of his so doing, he saied, lest he should by some chaunce hitte me. *Worlly spoken*

Signifiyng, that the feloe was like to hitte what soeuer other thing it were, sooner then the marke: yet other lokers on, coueighen themselves aside as ferre as possible is, wyde frō the marke, for feare of catching a clappe.

Those persones that shote or cast wide 202.
of their marke, or other wyse misse to hitte it, are saied properly in greke ἀτυχεῖν, to *What persons shote or cast all awry.*
lese their shotte or cast, or to shoote or cast
o. v. awry.

DIOGENES

alwye. But Diogenes anouched plainlisse,
not those persons to misse to lese their shot
oz to hitte alwye, that wer wide oz short of
their marke, but them that directed and le-
uelled their cares & studies, toward sensual
pleasures, astoward their marke oz butte.

Through sen-
sualtee menne
fall into the
depe pit of mis-
serie and wret-
chednesse.

¶ If oz, by soche pleasures, thei seeke and desire
to haue perfecte beatitude, wheras by meanes of
thesame, thei fall oz tumble doune, into the moste
deepe pitte of miserie and wofulnesse.

203.

¶ Beeyng asked the question, whether
death were an euill thyng: by what mea-
nes possible should it bee euill, q he, sens
that we feele it not, at the verie houre whe
it is come? And when it is awaie, it is euil
oz harme to no bodie. As long as a manne
hath perfecte sense and feelyng, he is alieue,
so then death is not yet in place, that if the
same be present, then sense and feelyng is
awaie. And euill is it not, that is not felt.

Howe Diogenes
argued death
not to bee an
euill thyng.

¶ This maner of argumentacion oz reasoning
certain wryters ascriben to *Epicurus*. And in deede
death it self is not euil, but the iourney oz passage
to death, is pietous and full of miserie. Of the
same iourney if we stande in feare, all the whole
life of man, what other thyng is it, but a passage
oz iourney toward death?

204.

¶ Thei tellen that Alexander the grate,
standyng at the elbowe of Diogenes, de-
maunded of thesame, whether he were in
any

any drede or feare of him. Then saied the
other again, why, what art thou, a good
thing, or an euill thing? Alexander aun-
swered: a good thing. And who standeth in
drede of a good thing (q Diogenes?)

The answer of
Diogenes to A-
lexander deman-
ding whether
he stood in dre-
de of him.

¶ He plainly conuincd that a king was not to
be feared, except he would to all the worlde de-
nouce himself to be an euill or a mischieuous per-
sone. But if that wer a sufficient good argumēt,
he might therby haue gathered & concluded that
God were not to be feared.

Erudicion or learning, Diogenes by

205.

these wordes commended vnto all men,
alleging that thesame vnto young folkes
geueth sobriety, to aged persones com-
fort and solace, to the pooze riches, to rich
men ornament or beautifying.

Howe Diogenes
commended eru-
dicion to al mē.

¶ For be-
cause that the tender youth, being of the owne
propre inclinatio ready to fall, it bydleth and re-
straineth from all inordinate demeanure, the in-
commodities or displeasures of a mans later daies
it easeth with honeste pastimes and recreation,
vnto pooze folkes it is sure costage to liue by (for
they that are learned, be neuer destitute of neces-
saries.) And the substance of welthie persones,
it doth gaily betrishe and adourne.

The Greke vocable νόη, doth indiffe-

206.

rently betoken the balke of the eie, and a
virgin or a maiden. And so it was, that
one Didymo, (who was in great flaundre
or infamie, and had in euery bodys mouth
a very

Of y^e selfsame
Didymo afore
in the ebull. sal-
ing of this
Diogenes.

DIOGENES.

a very euill name of being a muttommone
gre) had in cure the eye of a certain young
damisell. To this Didymon Diogenes
saied, see that ye bzuise not your cure.

For that waye, the sayng maye haue some
grace in englishe, by reason that the woꝛde, cure,
may be taken in a double, sense, like as Diogenes
dallied with the ambiguitee of the Greke woꝛde,
κῶρη.

207. Being aduertised and doen to wete by
a certatain persone, that a wayte was laide
foꝛ him by those, whome he tooke foꝛ his
frendes, to thintent that he might be ware
thereof and pꝛouide foꝛ himself: why, what
should a man doe (saide he) if in our conuer-
sation we shall be all in one maner case &
taking, both with our frendes, and with

our foes? We vse to be ware of our enemies
that they may not hurt vs, our frēdes we do no-
thing mistrust. That if we shall haue nede, to be
as wel ware of the one as of the other, smal plea-
sure oꝛ comfort it is, to liue in the woꝛlde.

208. Being asked what was the principall
best thing in this pꝛesent life, he saied li-

bertee. But that persone is not in very true
libertee oꝛ fredome, who is vtterly subject to vi-
ces: neither may he possibly be a man of perfecte
freedom, that standeth in great nede of many son-
dyꝛe thinges: and very many thinges watech the
couetous persone, the ambitious persone, & who-
soeuer is dꝛowned in delices oꝛ sensualitiee.

In scholes

In scholehouses, there were comenly
 peinted of an auncient custome, the Mu-
 ses, as presidentes and the ladie maistres-
 ses of studies. Entring therfore into a
 schole, when he sawe there many Muses,
 and very fewe scholares, he saied vnto the
 scholenaister: With the Goddes ye haue
 many scholars. ¶ Walting with the phrase
 of greke speaking, indifferēt to be taken in a dou-
 ble sense, for the Grekes sayen: *ὅτι θεοῖς*, with
 the Gods, for that that we saye in english Gods
 pleasure being so, or by the wil and grace of God,
 or & God before, or God saying amen. And some-
 times & prepositio, *ὅτι*, which signifieth a thing
 ioyned with an other cōpaignion, as in this ma-
 ner of speaking, that here soloeth, with many per-
 sones I toke thy part. That is to say: I & many
 persones mo besides me, toke thy part, or held on
 thy syde.

ὅτι. the pre-
 position of
 Greke.

Whatsoever thing wer not of it selfe
 vn honest, he affirmed not to be vn honest
 in open p̄sence, or in the face of all the
 worlde neither. Whereupon he made a
 reason or argumēt in this maner & forme.
 If to dyne be not a naughtie or euil thing,
 then to dyne abrode in the open streate is
 not euill neither, but to dyne is no pointe
 of naughtinesse, Ergo, to dyne in the mids
 of the streate is no euill thing neither.

210.

Whatsoever
 thing were not
 of it selfe euill,
 Diogenes affir-
 med not to bee
 euill in the op̄
 streate neither.

Thus

DIOGENES

Virtuous and well disposed persones loue honestie and chamefastnes in all places.

Thus ferre the Cynicall syllogisme might be reasonably borne withal. but who could abide him that after like forme of arguing would conclude, to ease y^e body by going to sleepe, or to make water, or one to compaignie with his wyfe, or a body to turne himself naked out of al his clothes, is no euill thing, Ergo, to doe thesame in the open strete is no point of naughtinesse neither: Vertuous and wel disposed persones loue honestie & chamefastnesse euerywhere.

211. When al thigs maketh man liuere.

He auouched bsc and exercitacion, as in outward actions concerning the bodie: right so, even in the action of vertue and of the minde, to engendze both a certain cele- ritee or spedinesse of doing thinges, & also facilitie or easinesse to thesame.

212. Neither is there any lawe without a citee, ne citee without a lawe.

It was also a sayng of his, that neither is there any lawe without a citee or bodye politike, noz any citee or bodye politike without a lawe.

213. Noblenesse of birth or dignitee with other high gites of fortune Diogenes called the clothes of vngenerationnesse.

Noblenesse of sembleable enhauncementes of fortune, Diogenes affirmed to be none other thing els but the clothes or couertes of mischief & vngenerationnesse. For richemen, whereas they be not one iote better then others, yet they doen amisse and perpetrate much unhappynesse, with lesse restraint of correction or punishment, according to that, the sayng of the Poete *Flaccus* of a ryche persone:

**Et quicquid volet, hoc veluti virtute pactū
Speras**

Sperant magnæ laudi fore.

Whatsoeuer thing, shal stand with his will,
He hath assured trust and affiaunce
To turne to his laude, be it neuer so ill,

As a thing doen by vertues gouernaunce. *Great gentles*
And in deede the moſte part of the galaunt rus- *men thinke all*
ſeers, euen at this preſent daye, thinke all that wel that thei *well that thei*
euer themſelves doe, to be lawfully & well doon. *ſelues doe.*

Whyle he was bondſeruaunt with 214.

Xeniades, his frendes wer together in cō-
munication for to bie his fredome, and to
rid him out of ſeruitude. No, not ſo, & Dio

genes, it is not to you knowen, that not the *Diogenes wiſſed*
Lions are as bondſeruautes to thoſe per- *his frendes not*
ſones by whome they are kept vp, but ra- *to redeeme him*
ther the keepers as bondſeruautes to at- *out of ſerua*
tende vpon the Lions? *tude.*

For a Lpō wher
ſoener he is, continueth alwayes a Lyon.

And a Philoſophier, is not by his condiction of ſer-
uitude any thing the leſſe a Philoſophier.

When he was awaked out of his mo: 215.

tall ſleepe, that is to ſaye, the laſt that euer
he had befoze his death, and the Phiſitian
demanded, howe it was with him: right
well (q he) for one brother embraceth the

other. *Alluding vnto the Poete Homere,*
who ſaigneth θάνατον, death and ὕπνον, ſleepe *Homere ſeigne*
to be brothers germane. For that ſleepe is a cer- *neth death and*
tain Image and representation of death. *ſleepe to be bro-*
thers germane.

Being

216. Being asked, how he would be buried he bidde that his dead carkeſſe ſhould bee caſt out in the fieldes without ſepulture. Then ſaid his frendes: what, to the ſoules of the aier, and to the wylde beaſtes? No by ſaint Marie, & Diogenes again, not ſo in no wyſe, but laie me a little rottocke harde beſide me, wherewith to beat theim away. The other eſſones replied, ſaiyng: Howe ſhal it be poſſible for thee to doe ſo: for thou ſhalt fele nothing. Why then (& Diogenes) what harme ſhall the tering, mangling, or diſmembryng of the wylde beaſtes do vnto me, being voide of al ſenſe & feling?

Diogenes neglected all curioſitie of ſepulture.

217. When Plato gaue a great laude and prayſe to a certain perſone for this point & behalfe, that he was exceeding gentle and courteous towardes al folkes: what laude or thanke is he worthy, ſaid Diogenes, that hauing been ſo many yeres a ſtudent continually occupied in philoſophie, hath yet hitherto geuen no bodye a cozroſiſ?

Overmuch humanitie in a philoſopher Diogenes reproved.

The proper office of a philoſopher is to cure the vices of men.

Meaning to be the proper office of a philoſopher, to cure the euill conditions or vices of men, & to be utterly impoſſible theſame to take effecte, but by the only meanes of feare and of grief: feare of reproche, and grief of the open ſhame and ſlaundze preſent.

218. Theſame Diogenes, eiſyng a certaine felow

feloe of a straunge countree, in the citie of Lacedamon, curiously trimming and decking himselfe against the solemnitee of an high feastfull daie, said: What doest thou? is not enery daie without exception highe and holy to an honest man? ¶ He meened all this vniuersall world to be a temple for God conuenient, in the whiche man being constitute and set, ought of his bounden dutie to behaue himselfe and to liue perpetually after an honest sorte, as in the sight & face of the deitee, who presently beholdeth all things, and from whose yie nothing is or may be hidden. And to this matter he wrested the prouerbe, in whiche it is saied: that with the slouthfull and idle lubbers that loue not to do any worke, euery day is holidaye.

To a vertuous and wel disposed person euery daye is high and holy.

Al this vniuersall world is the temple of God God presently beholdeth all things.

With idle persones it is euery more holiday.

219.

What goodnesse may be gotten by the consideration of harlots faces

It was his commen sayng vnto yong striepelinges being towarde mans state, Syrha, go into y houses of harlots, that thou maiest thzoughly see, what vile and filthy thinges, how derely they ar bought. ¶ To this matter alluded Terence, sayng: all this geare to knowe, is helth and safegarde vnto youth.

220.

Vnto the safegarde of men it is needfull to haue either feithful friends or els eage enemies.

Vnto the helth and safegarde of a mā, he said that it was needfull to haue, either feithfull frendes, or els eage enemies. In consideration, that the one geuen a bodye gentle warning of his faulte, and the others doen openly reproue and checke.

DIOGENES

So bothe parteis (in deede after contrarie
fortes) but yet equally, doen to vs benefite and
profite, while by thesame we learne our faultes.
This sayng doth *Laerius* appointe to *Antisthenes*,
and *Plutarchus* to *Diogenes*.

221. **Being asked by a certain persone, by
what meanes a body might best be auen-
ged of his enemye, he answered: if thou
shalt from time to time approue and trie
thyselfe a vertuous and an honest manne.**

*Howe one may
best be auenged
on his enemye.*

This point whosoeuer doth accomplishe,
both doth to himselfe moste high benefite, and in
the best wyse possible vexeth and tormenteth his
enemies. For if a mans ciuill willer beholdinge
his ground well tilled and housbanded, is there-
with greued at the very herte roote, howe shal it
be with him, if he see thine owne selfe beautified,
and adourned with the substanciall and vndoub-
ted Jewels of excellent vertue?

222. **When he came to visite Antisthenes
lyng sicke in his bedde, he spake vnto the
same in this maner. Hast thou any neede
of a frende?**

*Men shoud in
affliction moste
of all be bolde
on their frendes*

Signifying, that men shoud
in time of affliction, moste of all be bolde on their
feithfull and trustie frendes, whiche may either
helpe theim in very deede, or els by geuing good
wordes of comfort, ease some portio of their grief
and woe.

223. **Vnto thesame Antisthenes, at another
season (for because it had come to his eare,
that thesame Antisthenes, for loue and de-
sire that he had to liue, did take his sicke-
nesse**

nesse somewhat impatiently) he entreed
 with a woodknife by his side. And when
 Antisthenes bemoaning himselfe, had saied ^{Death riddeyth}
 vnto him: Alas, who will dispetche & ridde ^{a body out of}
 me out of these my peines? Diogenes (the ^{princes.}
 hanger shewed forth) saied: even this same
 feloe here. ^{Antisthenes was}
 Pape of Antisthenes (replyng ^{loth to die.}
 again) I saied, out of my peines, not out of
 my life.

Making a iourney vnto the citie of 224.
 Corinthus, he entreed the schoole whiche
 Dionysius being expelled and driuen
 out of his kingdome, had ther set vp. And
 heard his boyes saye their lessons veray
 naughtly. Dionysius in the meane whyle
 coming in, because he thought verely that
 Diogenes had come to comfort him, saied:
 It is gently doen of you Diogenes, to come
 and see me. And loe, soche is the multabili-
 tee and chaunge of fortune. ^{What Diogenes}
 Yea, of Dio- ^{entering the}
 genes again, but I meruail, that thou art ^{schole of Diony-}
 suffred still to liue, that diddest perpetrate ^{us, saied vnto}
 so much mischief in the time of thy reigne. ^{him.}
 And I see, that thou art in al behalves, euē ^{Dionysius as}
 as leind a scholemaister now, as thou wer ^{leude a schole-}
 an euill king afoze. ^{maister, as he}
^{had ben a king}
^{afoze.}

There reigned in Sicilia Dionysius the father, and next after hym
 Dionysius the sonne, who for his mosse horrible tyrante was expul-
 sed out of his kyngdome, and afterwarde receiued again, but at last,
 p. ii, by as

DIOGENES.

by small exterminion banished for ever. And being expelled from Siracuse, he went to Corinthus, and there after that he had a certain space lived a bare life, at length for very extreme nede, he was driven to entertaine some waye and meanes whereby to get his living. Whereupon he sette up a schoole and teaching of childzen, and so continued untill his dying daye.

225.

Another of the saynges of thesame Diogenes was this: Among y other sortes of men, to suche as live in welthe and prosperitee, life is swete, and death hatefull: & contrarie wyse, to soche as are with calamitee and misfortune oppressed, life is greivous, and death to be wished for: but unto

Unto Tyrannes
bothe lyfe and
death are com-
brous,

tyrannes both life and death are painfull and cumberous. For like as they liuen more vnpleasauntely, then those persones who doen euery daye with all their heartes wyshe to die, euen so doen they none otherwyse stande in continual dread and feare of death, then if they led den the moste swete and pleasaunt life in all the worlde.

226.

Diogenes disal-
lowed Geome-
trie with the o-
ther sciences
Mathematicall
The artes of
sciences Mathe-
maticall, are,
Geometrie,
Arithmetick
and Astrologie.

To a certain persone that shewed him a diall: In feith, q he: A gaye instrument, to saue vs from being deceiued of our super. Meaning the arte of Geometrie, with all other the sciences Mathematicall, to bee to very litle vse or purpose.

227.

To another felow making great vaunte of his cunning in musike and in playinge on instrumentes, he made aunswere with these two greke verses;

γῶμα

γνώμῃς ὅς ἀνδρῶν εὖ ᾧ οἰκῶνται πόλεις,
εὖ δ' οἶκος ὃ ἱαλμοῖσι, καὶ τερελίσμασι.

By the prudent auise, of men veraily
The states of citees are well preserued
With the glye of carolles, and mynstrellie,
Priuate houtholdig, is not wel mainteined.

houtholding
is not mainte-
ned with ans-
ging & piping.

When Speusippus being impotent by 228.
reason of shaking with y^e palsey, was car-
ried in a wagen toward the schoole called
* Academia, and to Diogenes meting him
on the waye by chaunce, had said, χάρεις,
well art thou: So art not thou (w^{ch} Dioge-
nes again) that wheras thou art in socht a-
king, canst fynde in thine herte to liue.

¶ Mening to be a point of a true or right Philo-
sopher, of his own minde to preuente the tyme
of death, after that he wer ones no longer able to
sthere about and to helpe himself, as other menne
did in this preset life. And that thing ¶ Speusippus
did afterward in deede.

* Academia was a place full of groues, one mile from the citie of A-
thenes. And it was called Academia of one Academicus a noble man that
had there inhabited. In thesame ground was a mainour place in which
Plato was borne, & in thesame afterward taught philosophie, of whom
for that cause the Philosophers of his secte have been from thence hie-
therto named Academici.

¶ Speusippus was a philosopher of Plato his secte, brought up vnder
him, and in teaching his schole succeeded him, and continued hie. yeres
maister of that schole. He was Platoes sisters doughters sonne. At length
he killed him selfe for paine and sorow being a very aged man, albeit
Plutarchus & some others witten that he died of lice continually grow-
ling out of his flesh as Scylla and Herode did.

When he sawe a litle boye vnrmaner 229.

p. iij.

ly be.

DIOGENES.

ly behauing himself, he gaue the creansier
oz tutour, that had the charge of bzinging
by the same childe, a good rap with his staf,
saying: why dost thou thus teach thy pupill:

It is to be im-
puted vnto the
bzingers by, if
youth proue
well monered
oz otherwyse.

Notifying, that it is principally to be im-
puted vnto the breakers and instructours of teneze
childhood at the beginning, if youth proue well
manered, oz otherwyse. The reporters of the tale
at Aphthonius and Priscian.

230.

Howe Diogenes
answered a fla-
gicious feloe,
objecting po-
uerty vnto him
in reproche.

To a certain persone objecting pouer-
tee vnto him in reproche, wher as himself
was a feloe ful of naughtinesse & mischief,
he saied: I neuer yet sawe any man put to
open punishment for his pouertee, but for
knauery many one.

231.

Pouertee a ver-
tue lerned with-
out a teacher.

Rich folkes
haue neede of
many lessons
to doe well.

To pouertee he gaue a pretie name, calling
it, ἀρετήν αὐτοδιδασκόν, a vertue y is lear-
ned by it self without a teacher.

Rich folkes haue neede of many resoles, preceptes, and
lessons, that is to wete, to liue a frugall oz sobre
life, to exercise their bodie with labours, not to
set their delite oz felicitie in pompeous oz statelie
apparelling and deckyng of the body, & others mo
out of nobre, all which thinges pouertee teacheth
hir owne self without any other scholemaster.

Next after these thre Philosophers, but the
same in this kynde, most excelleng, we shall adde
like nombre of kynges & no mo, which for their
saynges with ciuilitie and good facion replen-
shed, haue a name of honour aboue all other
kynges. That we may not with to many

thinges pester & cloy y Reader.

The saynges of Philippus
kyng of Macedonie.



Of al the kinges, that emōg the Grekes in auncient time haue reigned, in my sentence and mynde hath not ben one, whome we maye with Philippus king of the Macedonians, and father of Alexander the great, worthely compare, either in dexteritee and good cōueighaunce of witte, or els in disporte of saynges cōsisting within y^e boundes of honestee and good maner.

This Philippus bled many a time and oft to say, that him thought the Athenians to be much happie, who could euery yere finde the full nombze of tenne sondry persons, whom to create their Capitains for battaill: where he for his parte in many yeres had founde one sole Capitaine for warfare onely, that is to wete, Parmenio.

Signifying to be a thing litle to the benefite of a comen weale, euery other whyle to chasige the Capitaines, but to be muche better, when ye haue ones found a fitte or mete man for the purpose and trustie withall, in no wyse to chaunge the same for a newe. Ferther and besides that, to make no force how many Capitaines ther be in nombze, but howe apt and mete for conueighing a battaill, and for warre keeping.

When tidinges was brought vnto him, that many sondry thinges had in one daie happely and prosperously fortunēd on

p. liij.

his side

Philippus king
 of the Macedo-
 nians, & father
 of Alexander the
 great, first con-
 quered Athenes
 and brought al
 grece vnder his
 subiectio. A mā
 of all writers
 muche praised
 1. for his great
 humanitie,
 curie & moste
 princely gentle
 nesse.

Parmenio the
 onely capitaine
 of Philippus
 his warres.
 Often to chage
 Capitaines to
 be vnprofitable
 to a comen
 weale.
 It forceth not
 how many Ca-
 2. pitains ther
 be, but how
 mete for ke-
 ping warre.

PHILIPPVS

his side, and for his behouf (for at one and thesame tyme Tethrippo had gotten the price and chief maisterie at Olympia, and Parmenio had in battaill discomfected or vanquished the Dardanians, and his quene Olympias had been brought a bedde of a sonne) lifting vp his hādes on high to heauen, he cried with a loude voice, and saied: and thou lady fortune, for so many and the same so greate good chaunces, dooe me no more but some light & small shewd turne again, at an other season.

The prayer of
Philippus when
he had sondrie
good chaunces
all in one daie.

This man being of passing high prudence, & moste profounde experience or knowlege in the course of the world, did not insolently skippe and leape, or shewe tokens of ioyfull gladnesse for his well speedyng, or for the successe of thynges, but rather did suspect and mistrust the cockeryng of fortune, whose nature he knewe to bee, that to whom she werkeeth of fortune into better confusion and exterminion, thesame personnes she doeth firste laugh vpon, and flatter with some vnquod prosperitee of thinges. To this matter apperteineth, that

The cockeryng
of fortune into
better confusion
be suspected &
mistrusted.

*Valerius Maximus, and the

ter apperteineth, that Plinius reporteth of *Polycrates the tyranne of the Samians.

the Historiographers written, that Polycrates the Tyranne of the Samians, had liued many yeres, in soche incomparable prosperitee, that in all his affaires either publique or priuate, neuer any thing went against him, nor any mischaunce fell vnto him, in so moche that being, as ye would saie (wearie of soche continuall successe of thinges, euen in despite of good fortune, (to the ende that it might not bee saied of him, that he neuer had in all his life any losse, or mischaunce,) as he rowed on the sea for his pleasure and solace, he willingly and of purpose cast away into the sea a golde ring with a precious stone in it, of valour vneth estimable. And yet in soch wyse did fortune flatter him, that with in a daie after, his cooke founde thesame ring in the beaky of a fysher,

which

whiche he garbaiged to dresse for his Lordes dinner, and restored to the same his own ring again. Yet this notwithstanding, in his later daies fortune chaunged his copie, and Polycrates taken prisoner by Orontes the high Capitaine or lieutenant of Darius King of the Persians, was after moste painfull and moste greivous tormentes, hanged vp on a tree bette vpon the top of an high hill. The wordes of Plinius, whiche Erasmus here speaketh of, are in the first chapter of the. 37. volume of his naturall historie, in maner and forme as foloweth. Of this originall begon autoritie and dignitie in precious stones, auanced in proesse and hoisted to so high loue, desirablenesse and fantasie of men, that vnto Polycrates of Samos the rigorous tyranne of all the Isles and sea coastes of the countree in the voluntarie losse & damage of one precious stone, seemed a sufficient and large emendement for his felicitie and prosperous fortune (whiche felicitie, euen himselfe would oftentimes plainly confesse and graunte of very conscience to bee ouer greate) if he might bee euen with the rolling and mutabilitie of fortune, and touch touch like, mocke his selfe again: & that he plainly thought himself to be largely ransomed, and bought out of the enuie of the same continuall prosperitie, if he had had no more but this one sole griefe or hertesore, to bite him by the stomake. Being therefore cleene wexed with continuall ioye and gladnesse, he rowed in a vessell for his pleasure, a great way into the channell of the streame, and wilfully cast one of his ringes into the sea. But a fische of exceeding bignes, (euen by destiny appointed to bee a present for a king) euen purposely to shewe a myracle, with a reice snapped vp the same in stede of e-eoing, and by the handes of fortune awapring him an euill turne, restored it again into the heehin of the owner the said Polycrates.

After that he had subdued all the Gre- 3.
kes, when certain persones moued him &
would haue had him to kepe y citees with
garisons, that thei might not forsake him,
or fall from him againe, he sated, I haue
more will and desire, long time to be called
good and easie or gentle to alwaye withal;
then for a fewe dayes and no longer, to be
called souerain.

¶ Mening a reigne or em- pier with bene-
pier, that wer with benefites and with hertie fites and hertie
loue holden, to be for euer perpetuall, y by power loue holden, is
and perpetuall.

and dyed onely, to be of no long continuance.

4. A certain buisie open mouthed feloe was a daily and a cominen speaker of railing wordes against Philippus. And so it was that his frendes aduised him, the same feloe to exile and banishe the countree.

But he saied, that he would in no wise do it, and to them greatly meruailing why he saied: lest that he wandring and roring about from place to place shall report euill of me among mo per sones.

Philippus con-
temned a feloe
that vsed daily
to speake rayl-
ling wordes, a-
gainst him.

That he did not hange the railer by the gaires, was either a point of clemencie and mercifulnesse that he forgave him, or els of magnanimitie and princely courage that he contemned him: that he would in no wise drive him out of the countree, came of prudence. For the feloe being in straunge places should haue ben able to do to him y more vilanie.

5. Smicythus complained to the king by Nicanor that he still without ende spake euill of the king. And when the frendes of Philippus aduised him, that he should commaunde the feloe to be set, and so to punish him, Philippus answered in this maner. Nicanor is not the worst of all the Macedonians. It is therfore our parte to see lest we do not our ductie, but be slacke in some thing that we should doe hereupon, after that he had knowledge the same Nicanor to be

The clemencie
and moderatiō
of Philippus.

to be greuously oppressed with pouertee, & yet to be neglected and nothing looked on by the king, he commaunded some gift or rewarde to be bozne to him. This dooen, when Smicythus eftsons enformed y^e king, that Nicanor did in al companignies with out ende repozte muche prayse and goodnesse of him: Now the, ye see (q^{ue} Philippus) that it lieth in our selves, to haue a good report, or euill.

¶ An exceeding thing it is, how ferre odde those persones are from the nature of this prince, whiche neuer thinke them selves to be praysted enough wheras they do nothing worthe this laude or praise, neither doe they study with benefites to wyne or allure beneuolence & hartie good wil of men, but haue more appetite & fanke to be dzeded, then to be loued. And wheras they doe oftentimes perpetrate thinges to be detested and that in the open face of al the worlde, yet fare wel his life for an halfpenny that presumeth or daureth so hardie in his hedde, as oncs to open his lippes against them.

It lieth in our selves, to be wel or euill spoken of.

¶ He saied, that to those, who in ordyning

or administring the common weale of the Atheniens were the chief ring leders he was much bound to ough most hertie thanks, for that by reason of their reprocheful railyng at hym, they caused hym as well in blyng his tongue, as also in his maners, and behauour to pzooue moche the more honest

Philippus sought most hartie thanks to the reuelers of the Atheniens, for their railing at him.

PHILIPPVS

nest man, while I endeavour my self, & he,
aswell by my wordes, as by my doynges,
to make & proue them liers.

The right phi
losophicall hert
of Philippus.

And the right
Philosophicall harte of this prince, who had the
waite, cue of his enemies, also to take vtilitee and
profite, neither (as the common sorte of men are
wont) to this sole thyng to haue an eye how to do

Howe to take
vtilitee & pro-
fite of a mans
enemie.

scathe, & to worke some mischief, to soche as rail-
led on hym, but that hymself might be entended &
made lesse euil, being wel admonished & put in re-
membraunce of himself, by their flaudrous reporting

7. When he had freely pardoned and let go

Of Cheronæa it
is aforesaid &
at this Cheronæa
Did Philippus co-
quere and sub-
due all Grece.

at their libertie the Atheniēs, as many as
euer had been taken prisoners in battaill
at Cheronæa, and thei, not thinkyng that
to be enough, required also to haue restitu-
cion of their apparell, & all their baggage,
and did for thesame entre accions of detti-
nue, and comense suite against the Mace-
doniens, Philippus laughed, sayng: what?
Doeth it not appere, the Atheniēs to deme
and iudge, that thei haue been ouercomed

The ciuillitee
of Philippus.

The ingratitu-
de of the Athe-
nians towarde
Philippus.

by vs, at the hucklebones? So mildly
did he beyng the conquerour, take the vnthanke-
fulness of persones by hym conquered & subdued
who did not onely, not render thanks ne saie re-
mercies, for that thei had been let bothe safe and
sounde, and also without any penie of raunsome
payng to escape, but also with naughtie lāguage
sued the Macedonians, and laied to their charges, be-
cause thesame did not also restoze vnto the, bothe
their apparell, and also all their other ragges and
baggage

baggage. As though thei knewe not of what nature the Lawe of armes was, and as though, to trie the matter with dinte off swearde, were nothyng els, but to trie it at the huckle bones, whiche is a game for boies and childen.

Ἀσφάλος

is in Latin, as

lus, and it is the little square huckle bone, in the angle place of the better legge in all beastes, saving man, and soche beastes as have fingers as for example, apes and Monkeys, except also beastes that have the house of the fore not closen, but whole. With these huckle bones they had a game in olde time, as children haue at this daye also. Whiche game was in this maner. If the caster chaunced to cast that syde bywarde, whiche is plaine, it was called, *Canis* or *Canicula*, and it stode in stede of blanke or of an ace, and that was the lest and worst that might be cast, & the caster should thereby wyne no part of the stakes, but was of force constrained in the waye of reple to laye downe to the stake one peece of coyne, or one point, or one counter, or one whatsoeuer thinges were played for, and to take vp none at al. The contrary to this (whiche was the holowe syde) was called *Venus* or *Cour*, and that was coke, the best that might be cast. For it stode for a ace, by whiche casting, the caster should winne and take vp from the stakes, up pieces of coyne, or sixe poyntes, or sixe counters, &c. and besides that, al the repleles by reason of *Canis* found sleeping. The other two sydes of the huckle bone wer called the one *Chin*, by whiche the caster woone & toke vp thre, and the other *Senio*, by whiche the caster gotte & toke vp fower. In the huckle bones, there was no delwe, nor cinque. This was the comen game, but there wer other games, as there ben varietee of games in diceplayng whiche dice they called, *Tesseræ*, of their square renesse. Albeit *Tali* are sometimes bled for *Tesseræ*, and taken to signifye diceplayng as euen here also it may be taken.

When the cancell bone of his throte, 3.
or his chest bone had been brooken in bat-
tyle, & the Surgeon that had him in cure,
was from daye to daye euer crauing this
and that, he saied: Take euen vntil thou
wilt saie hoe, for thou hast the keie thy self.
Dalypng with a word that might be in dou-
ble sense taken. For the Greke voyce κλέις, sig-
nifyeth both a keie, soche as a cupboarde, or a doze
is ope.

PHILIPPVS

The ciuillitee of Philippus. is opened withall, and also the canell bone, or chestbone, that knitteth together a mans shoulder with the breste. And what thing could there be of moze ciuillitee, then this the herte of Philippus, who had a pleasure to vse iesting swordes and to be mery, both in his dolorous grief, and also towarde his couetous Surgeon, neither to be for his mozte painfull smarte any thinge the moze waywarde or testie, nor with the importunitee of the incessaunt crauer any thing displeased or offended.

9. There were two brethren, of whome the ones name was in Greke, Amphoterus, whiche vocable souneth in englishe, both: the name of y other Hecateros which by interpretacion sooneth in englishe, the one and the other. Philippus therfore espyng and marking the saied Hecateros to be a prudent felow, and a fitte man to haue doinges in thinges, & contrariwise Amphoterus to be, a loutyshe persone vnmete to haue doings, and a very beast: clene turned, and countreframed their names, affirming, that Hecateros was Amphoterus, and Amphoterus, was to be named Vdeteros, whiche souneth in english neither of bothe. *¶* Signifying the one of the brethren, that is to wete, Hecateros, in himselfe to comprise the vertues and good qualitees of both twain, and the other brother to haue in him not so muche as one good point or propertee. Therfore the name of him, that was called *Amphoterus* he chann=

he chaunged to the contrarie that he should be
named *Viceroy*, in token that he was for the re-
spect of his qualitees not to be esteemed worth a
blewe point or a good lous.

To certain persones, geuing him coun- 10.

saill, y he should deale with the Atheniens
and handle theim after a moze sharpe and
rigorous sort then he did, he answered y
they did against all reason in that they ad-
uised him, both doing & suffering althinges
onely for mere glozie and renoume to cast
awaye the staige of thesame his glozie and
renoume, whiche he studied and laboured

to achue. ¶ Signifying that he studied and
went about, not how to destroye the citee of *Athe-*
nes, but how to approue and to commend his ver-
tues or good qualitees, vnto that right famous
citee being in mozte florant state by reason of the
great aboundaunce and multitude of many excel-
lent high clerkes and men of learning in thesame
citee reciaunte.

Philippus call-
ed the citee of
Athenes, y staige
of his glozie &
renoume, that
is to saie, the
place in whiche
all the worlde
might beue &
behold his glori-
tie.

Athenes in the
time of *Philip-
pus* flourished
with the abun-
dauce of many
excellent highe
clerkes.

Two feloes being like flagitious, and 11.

neither barell better herring, accused ei-
ther other, the kyng *Philippus* in his own
persone sitting in iudgement vpon theim.

The cause all heard, he gaue sentence and
iudgement, that the one shoulde with all
spede and celeritee auoide or flee the roy-
alme or countree of *Macedonia*, and the
other shoulde pursue after him. ¶ Thus

The iudgement
of *Philippus*
vpon two flagi-
tious feloes ac-
cusing either or
ther befoze him

¶ Thus

PHILIPPVS

Philippus acquitted neither of theim bothe. but condemned both the one and the other with banishment.

12. When he addressed to pitch his tentes in a faire goodly ground and was put in remembrance, that there was in that place no feeding for the horses and other catals, he saied: what maner of life is this that we haue, if we must of force so liue, as may be for the commoditie of asses?

The miserable condition of warfare.

13. When he had preferred and appointed to take a certain castle and fortresse being very strong and well fenced, and his spies had brought word again, to be a thing out of perauentures hard to doe, yea and (the south to say) utterly vnpossible: he demanded whether it wer of soche hardnesse and difficultie, that it were not possible for an asse being heauie laden with gold to haue accesse and entraunce or passage vnto it.

There is nothing but that with golde it may be ouercomed & won.

Signifying, that there is nothing so strongly fenced, but that it may with golde be wonne. which very selfsame thing the Poetes haue signified by the fable of * Danae by Iupiter defloured, but not vntil thesame God Iupiter had first transformed himself into gold, wherof the poet Horatius speaketh in this maner.

Aurum per medios ire satellites, et perumpere amat castra potentius ferro.
Golde hath a sanse, and great delite,

Through

Through harnessed men, passage to Ieperde,
And to make waye through tentes of might
More forceably, then byrnt of sweorde.

* *Abas* the xii. king of the *Argives*, had a sonne called *Acrisius*, whiche *Acrisius* succeeded his father in the kingdome of the saied *Argives*, and had onely one daughter called *Danae*, a goodly and a passing beautie full ladie. And so it was, that *Acrisius* had knowledge geuen to him, by an oracle, or voise coming from heauen, that he should be slaine of his daughters sonne. Wherefore he enclosed and shut vp the saied *Danae* his daughter in a very strong toure, and there kept hir, to the intent that she might neuer haue sonne. At length *Iupiter* in forme of a shoure raining dropes of golde gotte *Danae* with childe. So by *Iupiter* she had a sonne called *Persus*. Whiche thing being come to light, and being knowen, hir father set both hir & hir infant childe enclosed in a trough or trunke of wood in the wilde sea. So was she carried by auentures on the sea, vntill she arrived in *Italie*, and there *Pilumnus* the king, and graundfather of *Turnus*, toke hir to wyfe. And afterword *Persus* being ones come to mans stature killed *Medusa*, and deliuered *Andromeda*. And at last returning to *Argos*, he slew the king *Acrisius* his graundfather (according to the propheticke) and reigned in his steede.

When those persones that wer at La- 14.

Athenes found theimselfes greued, and toke highly or sumishly, that certain of y^e traine of *Philippus* called theim traitours, *Philippus* answered, that the *Macedonians* wer feloes of no fine wytte in their termes but altogether grosse, clubbishe, and rustie call, as the whiche had not the witte to call a spade by any other name then a spade.

Alluding to that the comen vsed prouerbe of the *Grekes*, calling figgues, figgues: and a bote a bote. As for his mening was, that they wer traitours in very deede. And the fair flatte truth, that the bylandishe, or homey and playn clubbishe of the countree dooen vse, nameth eche thing by the right names.

The *Macedonians* wer plainfe loes in callinge eche thing by its right name.

τὰ οὔκα,
οὔκα, τὴν
σκάφη καὶ
φῆρ λέγων.

15.

A good lesson
to all younge
princes,

It was his guyle to, aduertise his sonne Alexander after a courteous and familiar gentle sort to vse himselfe and to liue with the Macedonians, and through beneuolence & hertie loue in the meane time purchased abode among the comminalltie, to gather vnto him mighte and puissaunce, while during the time of an other mans reigne it lay in him without any his harm or hinderaunce to shewe humanitee and gentlenesse.

A thyng maye
not to all per-
sones without
exception the
fauour.

Haynous tras-
gressions must
of necessity be
suppressed by
due correction
punishment.

Kinges must so
ferre extende fa-
uour, that they
may in y mean
time not empe-
che their autor-
itee and state
royall.

Like a prudent and an expert man right well perceiuing and vnderstanding, like as an empier by no earthly thyng better or moze fermely to be establyshed, then by the hertie loue and good will of the subiectes towarde their prince, euen so, to be a thyng of moste highe difficultee & hardnesse for any persone that hath ones taken vpon him the office of a king, & hath nowe already in hande the gouernance and ordning of a royaume or empier, towarde all parties without exception, to shewe gentlenesse and fauour, not onely because the office and power of a king, lieth in the open waye to be enuied, but also for that a commonweale may not possibly be preserved and kept in perfect good state, onlesse haynous transgressions be restrained and suppressed by due punishment and correction. For kynges must so ferre extende humanitee and fauour towarde their subiectes, as they maye in the meane time accordingly vpholde and main- tein their autoritee and estate royall. For good- nesse & fauour, without ende or measure shewed many a time and oft the mother of contempte.

The

The same Alexander, he auised and counsailed, that he should winne and make frendes vnto him, all suche persones both honest and vn honest, good and badde, as beare any rule, stroke or autoritie, in the common weale, and that the good men he should vse, and the euil persones he should abuse, that is to saie, applie to some good vse, that of theiues they are not apte nor inclined vnto.

Kinges must vse honest persones, & abuse the vn honest.

The chief and highest feacte of kinges is to reiecte no persone, but rather to applie the labour and seruice of all men, to the publique vtilitee and profite. As almightie God being the only Monarche and prince of the whole vniuersall world abuseth the euil spirites, and the weaked men, to the vtilitee and profite of the church. So, princes of high wisdom and policie haue the feacte to make instrumentes as well of the honest persones as of the vn honest, not that thei themselves been workers of any euil thing, by the helpe of the euil persones, but that by the euil will, they doe punish the euil. Herethelisse, many princes there be, which contrarie to the right course, doen abuse the good men and vse the euil.

The chief feacte of kinges, is to reiecte no persone, but to make all persones profitable to the common weale.

Wise princes haue the feacte to make profitable instrumentes, as well of the euil persones, as of the good.

In executing matters of cruell tyranny, thei associate and ioyne vnto thei suche persones as for the opinion of holinesse are famous & of great name, to the intent that the people should esteeme all thing that they doe, to be good and godly.

The same Philippus when he laye for hostage and pledge in the citie of Thebus, sojourned and was lodged in the house of
q. y. one

17.

PHILIPPVS

Greter mande
any thing for
Philippus but
Philippus did as
muche for him
again.

one Philo a Thebane, and besides his high
entertainment in that behalf, he receiued
at the handes of thesame Philo many high
beneficiall pleasures. And when the sated
Philo would in no wise take any rewarde
oz gifte of Philippus again. *Playe,* (q Philippus) robbe me not now (by leauing me
behind hande in bountifulnesse,) of that
laude and pzayse whiche hetherto I haue
euer had, that, yet vnto this pzesent daye
no man hath passed me, oz gon beyond me
in doing mutuall pleasures & benefites.

Oh an hert and stomake worthy a crosse
emperial. He demed it a moze high and wyl thing
to haue the euerhand in doing deedes of bountie
then in the pzerogative of power.

18.

When a great many hauing been ta-
ken pzisoners in warre, wer in sellinge,
Philippus sate at the portefale, his garmet
oz robe thort tucked vp about him, muche
vncomely. And so it was, that one of the
captiues that was to be solde, cried with
loude voice: Be good and gracious lorde
vnto me. *Philippus*, and graunt me par-
don, for I am your frende, and my father
was an olde frende of yours. And Philip-
pus demaunding in this maner, holwe so
good feloe, and by what meanes is this
frende

friendship betwene vs two come about: If I may appoche nerer to your grace (of the partie, I shall shewe you. And being here vpon licenced & bidden so to doe, as though he should haue told him some secret matter in his eare, the feloe said: Sir, let down your cape a litle moze about you, for after this cutted facion as it sheweth now, ye sitte wondrous euilsanouredly and vnseemly for a king. Immediately saied Philip- pus, let this feloe depart free. For I knew not till now, that he was to me in verie deede a wellwiller, and a frende.

Being so great a king, he was nothing greued ne displeased, neither with the coulourable pzetense, nor with the fault finding or admonicion of a feloe that was to him a straunger of none acquaintaunce: but did all vnder one, both with mutual simulation on his partie couer and keepe secret the colorable doyng of the saied feloe, and also recompense that very stendye pointe of kindnesse with the great and highe rewarde of free charter and dimission, when he stoode to be solde as a bondeman,

Philip pus being a great king was nothing displeased to haue fault found at him.

The benefice of Philip pus.

Being on a time, by an especial frend of olde acquaintaunce, desired to a supper in going thitherward, he tooke with him to be his geastes a great many that he hapely mette on the waye as he went. But when he perceiued the partie, whiche re-

PHILIPPVS

refued him into his house, to be soze dis-
maied, for that the purueiaunce that he had
made, was nothings nere enough for so
great a compaignie, he sent a ladde afoze,
hand about to euery of his frendes then
pzeent, and bid them to keepe a corner of
their stomakes for the tartes, wafrie, and
iounkettes, that wer to be serued and to
com in after y meat. Thei being brought
in full beleef therof, while they gaped for
tarte and other like confectiouns, fed litle
or nothing on the other cates, so came it to
passe, that the supper was sufficiet to serue
all the cōpanie. ¶ With this pleasaunt mery
toye, he both made his frendes beleue the meane
to be made of a grene chese, and also soude a waye
to saue the honestie of him that made the supper.

20. Hipparchus of Eubolia being deceassed,
Philippus by manifest tokes declared how
heauily he toke his death. ¶ Whereupon,
to a certain persone being desirous to mi-
tigate and asswage his doloure, and alle-
ging in this maner: well, he is at a conue-
nient age and time departed, being nowe
already wel striken in yeares, yea (q Philippus)
for his owne parte in dedde, he is
at a conuenient age departed, but to me-
ward, long afoze his daye. For death hath
by pze

Why Philippus
so greuously &
so heauily toke
the death of
Hipparchus an
Eubolian.

The liberall
herte of Philip-
pus.

by pꛛeuençio taken him alway befoze that he hath receiued at my hande any benefite worthe and meete foꝛ the frendship that was betwene him and me. ¶ It is a very rare thing in Pꛛinces to feele the motions and pangues of the graces, but many noble men vsen their frendes none other wyse, but euen as they doen their horses. As long as they be able to doe them seruice they set by them and keepe them when they be past occupying and doing any moze seruice, they ride and dispetche their handes of the same, and shift them away. Yea and rather spoyle them of that they haue, then doe them good oꝛ helpe them with condigne benefites oꝛ preferment.

¶ Whē he had secret knowlege bzought vnto him that Alexander his sonne found him selfe greued, foꝛ that his father was a getter of children by sondꝛie weomen he gaue vnto Alexander an exhortation, in this maner. ¶ Well then, sens it is so that thou hast no feloes beside thy selfe to stand in election foꝛ to haue this empier and to weare the crowne after my deceasse, so applye thy selfe y thou maiest at length pꛛoue an honest oꝛ vertuous and a well disposed man, that thou maiest appeare to haue achieved the crowne not by me, but by thyn owne selfe. ¶ This man with right princely wisdom and experience endeued, did not with swete wordes put his sonne in any comfozte, but

The exhortation
of Philippos
to his sonne
Alexander.

PHILIPPVS

It is not of so
great moment,
to haue an em-
per, as to bee
woorthy to be a
kyng.

22.

Howe Philip-
pus exhorted
his sonne Alex-
ander to the stu-
die of Philoso-
phie.

A learned kyng
an vnestimable
treasure.

* Who com-
meth to the of-
fice of a kyng
armed afore:

put thesame farther in feare, to the ende that he might the more pricke him forthward vnto vertue, geuing notice and intimation that ther was none other waye for him to conceiue any hope to be king after him, except he shewed himself a mā woorthy to succede in the crowne, neither to be of so great momēt to attain & get an emper, as woorthy to haue deserued to be a kyng of a royaume.

He exhorted thesame Alexander that he should geue good eare and attend well to Aristotle, to whome he had been committed to be broken and brought vp, and that he should diligently applie himself to the studie of philosophie, lest that thou doe committe and perpetrate (q̄ he) many things, whiche thinges in time past to haue doen, it doth nowe repent me. ¶ Right wel perceiued this excellēt wyse prince that no man being vntreated in philosophie, is an apt and mete person to be a king. Neither was he ashamed to confesse that he had through errorr doen amysse in many thinges, by reason that he had not euen from his tender babeship ben nouled in the preceptes of philosophie. For those persones, who by their own mere practise assaiyng & experimētes, doe learne to ordre & gouerne a royaume and to execute the office of a king, although they haue euen from their mothers wombe, been of neuer so excellent high witte, yet both ouerlate, & also to the great scathe and impechement of the common weal, after long processe of yeres they grow to be good kynges. But * who cometh to the administration of a royaume, armed aforehand with the holisome preceptes and rules of philosophie, if there

there be in him a mynde and herte with no spice of corruption entangleed, it shall bneeth lye in his power to swerue from the perfect right trade of honestie and vertue. where ben thei now, which pallie & roze, that learning, and the studie of philosophie is utterly nothing available to the gouernance and administration of a comenweale?

He had created and autozised one of the frendes of Antipater to be of the number of the iudges. But after ward, whē it was come to his knowlege that the partie vsed to dye his beard and his heare, he deposed the same again and discharged him of that office, alleging that who in the heare of his head was not faithfull and byright, the same in publique doinges semed full euill worthy to be put in trust.

¶ He vsed deceipt, & falshod in dying his heare, whereby was no great auantage ne gaine to be gotten, muche more was it like that he would vse decepte and falshod in publique affaires, where guile dooeth at a time auantage to a man a good pot of wine. And this ought to be the chief care of kynges, that they put in autozitee persones byright and void of all corruption to be head officers in hearing and iudging of causes. And howe may that possibly be, where the offices of sitting in iudgement be sold for money, and that persone appointed and made iudge, not that passeth others in honestie and goodnesse, but that cometh first to enoyncte or greace the hādes, of him that geueth the office, or biddeth most moxy for it? But with Philippus, no not the autozitee of his dere belo-

hand with the precepts of philosophie, can not lyghly swerue fro the right trade of vertue. Thei are in a wrong opinion that suppose learning to be nothing available to the gouernance of a comenweale.

Of Antipater read in his saynges.

Who vseth deceipt and guile in smal things is euill worthy to be trusted in higher & more weightie matters.

PHILIPPVS

ued friend Antipater might swaighc and do so much,
but that he deposed the suspected persone from
the benche and ozdre of the iudges.

24. Sitting in iustice on the benche he had
befoze him, to geue sentence & iudgement
vpon, the cause of one Machætes, but he
was so heauie of slepe that he coulde in no
wyse holde vp his eyes, ne geue his mynd,
as he should haue doen, to the equitie of y
lawe. Whereupon he gaue sentence and
iudgement against Machætes. And when
thesame cryng with a loude voice, he said
that he appealed from thesame sentence, y
king being angrie, saied again, to whome
doest y appeale? fo; y worde of appealing,
¶ (Whiche is euermore from the inferiour iudge &
power to an hysher) vnto kinges very odious.
Then (q Machætes) euen to your owself
sir king, doe I appeale, if your grace will
awake, and with moze earnest and tender
attencion of mynde, heare my cause. Im-
mediatly here vpon, the king arose & stood
him vp. And when he had better weighed
the matter with himself, and well percei-
ued, that the said Machætes had had wrogg
in deede the sentence of iudgement ones
geuen and already pronounced, he woulde
not reuoke ne bzeake, but the summe of
money,

The equitie of
the law is that
the lawers cal-
len the *locus*,
which they take
for the modera-
cion of all que-
rite and rigour
of the law, whē
iustice & law is
ministred with
fauour.

Howe Philippus
condemned one Machæ-
tes by his sen-
tence wrogg. He
is condemned.

money, in whiche Machates had ben cast and condemned, himselſe paid out of his own purse euery ſerthing. ¶ Loe, in one ſacte, how many ſondrie arguments and tokens of princely vertue. He continued not to be angry with the feloe both appealing from his ſentence, and alſo openly in the face of the court laying ſleppes to his charge: but leaſurly with better diligence he conſidered the matter in his own mind, being now clere voyde of all wrath and indignation. ¶ Be this a point of ciuilitie and of princely moderation, but that now enſueth, was a point of high prudence and wiſedome, that by a ſwittie and politique deuſe, the partie condemned, he did in ſuche wyſe deliuer and deſperche of all loſſe & damage, that yet neuertheleſſe he did not ſtayne ne put to lacke or rebuke his royall autoritee in geuing ſentence of iudgement, the penaltie and fine that Machates was caſt in, he priuately ſatiſfied and paid as if him ſelſe had been therein condemned.

The frendes of Philippus ſuming and 25. The Pelopon-
taking high indignatiō, ſo; that the * Pe- neſians were the
loponneſians did with hiſſing mocke and inhabitautes of
ſkorne him at the games of Olimpia, eſpe- Peloponeſus, he
cially hauing receiued many benefites at che was a regiō
the kinges hande, and with that tale pric- of Grece. In old
king and ſtiring Philippus to auenge him time called A-
ſelſe on them: why q he, howe will the chaea and now
matter then go if we doe vnto them any Moreaſlyng be-
euill? ¶ Graciouſly and with ſwondrons ciui- tween two ſeas,
litee turned he the argumēt of his frendes to the the one called
cloſed, that it is Ionium; and the
contra- other Aegaeum
and with the
ſame ſeas ſo ci-
cloſed, that it is

PHILIPPVS

I manner a very contrarie, thus: If thei be of soche frowarde nature. It was nature and disposition, that they mocke and skorne of Pelops, those persones, who haue doon them benefite; the sonne of they will doe much more annoiase and harme; *Tantalus* king of the *Phrygiar*. if a bodie thereunto prouoke them with shewd And Pelops was turnes oz pedes of mischief. A manifest token & husband to *Hippodamia* the prouise it was not onely of moderation oz patient sufferance and of mercifulnesse, but also of a certain excellent high magnanimitee, a king to neglecte and let light by the hillinges, of ingrate persones.

a propheticke, that whensoever his daughter married, he should leese his life. Wherefore with all soche princes and knightes as came to sue for the marriage of *Hippodamia*, he (the said *Oenomaus*) appointed to namentes for life and death with this condition, that who so could that waye winne his daughter should haue hir, who so were overcome should suffer death. After many wooers thusaine and put to death, came Pelops, and corrupted *Myrtilus* the master of the chairettes with *Oenomaus* promising to the same *Myrtilus*, that in case he would be his frende that he might haue victorie, he should lie with *Hippodamia* the first night. Then did *Myrtilus* sette in the chairette of *Oenomaus*, an elitee of weate by reason whereof at the first ioyning it brake, and Pelops wonne the victorie. Whereupon *Oenomaus* killed himselfe. And Pelops not only obtained and enjoyed the ladie *Hippodamia*, but also succeeded *Oenomaus* in the kyngdome of *Achaia*. And when *Myrtilus* requited his promise, Pelops caused him to be cast into the sea, whiche sea of his name was called *Mirtoum*. In the region of *Peloponnesus* wer these noble and florent citrees, *Argos*, *Micene*, *Corinthus*, *Lacedaemon*, *Patrae*, the mountaine of *Malea*, lying on the sea coaste *Epidaurus*, and these countrees, *Arcadia*, and *Siciona*.

26. Harpalus in the fauour and behalfe of Crates, being both his familiare frende & of altaunce, and sued at the lawe vpon an accion of trespase for wronges and extortion by him doon, made instaunt request and petition vnto Philippus, that the same defendaunt might paie the damage and fyne

kyne, but yet might for sauing his hono-
 r be quieted and dispetched of the suite
 and accion, leske that being in the face of
 court condemned, he shoulde haue all the
 wo:ld to raile and speake euil on him. At
 these wordes, better it is (q^y Philippus) that
 he be euill spoken of, then me to haue an
 euill name for his cause. ¶ He was tendre
 and fauonrable to his frendes, and beare with
 them albeitt no ferther then he lawfully might
 without empectement of the exultimacion and
 credence of a iudge.

The bright-
 nesse and inter-
 grities of Iohⁿ
 lippus, in mis-
 nistring the law
 wies and in do-
 ing iustice.

¶ When Philippus being in the campe 27.
 with his armie had slept a great lōg while
 together, being at last awaked, I haue
 slept in safegarde saith he, for Antipater
 hath in my stede watched & forborne slepe.
 ¶ Declaring by that watche worde, not to bee
 the part of a prince, to lye in bedde all daye, or to
 take his full reste and slepe, especially in tyme of
 warre, and yet nerethelesse, that the same may at
 a tyme without perell or daungier be doen, if a
 kyng haue a trustie and a painfull deputie. Thus
 with the laude and prayse of his frende, he made
 a good excuse in that he had ouerslept himselfe.

Antipater the de-
 putie and high
 Capitaine vnder
 Iohⁿ Philippus

Not to be the
 part of a prince
 to take his full
 rest and slepe,
 especially in
 tyme of warre.
 A prince maye
 be in securitee
 if it hath a tru-
 stie and a bigg
 launt deputie.

At an other season eftsones it fortuned, 28.
 that while Philippus in the daye time toke
 his reste and slepe, a sorte of the Grekes,
 (whiche had in a great nombze assembled
 about his dwze) toke peper in the nose, and
 spake

How Parmenio
 excused Iohⁿ Philip-
 pus sleeping in
 the day time,

PHILIPPVS

Parmenio was
one of Philippus
gentlemen and
a Capitaine, &
in very high fa-
mour and truste
with him, and
after his decesse
with Alexander
Magnus.

spake many wordes of reproch by y^e king,
for y^e by reason of his slugging they might
not at the first chop be brought to speche:
then Parmenio being in p^resence, in this
maner defended the kyng, and made ex-
cuse in his behalf, sayng: Meruail ye not
if Philippus doe nowt repose himselte and
take a nappe, for when all ye wer in your
ded slepe, he watched. ¶ Signifyng, that
the Grekes rechelesly coueighing their affaires,
Philippus brooke many a slepe to p^rouide for
their defense and safegarde.

29.

Like as himself was mery conceipted
and full of p^retie tauntes, so did he muche
delite in the saynges of others, if thesame
had any quickeneste or grace in theim.
Wherefore, when he was disposed on a
time, as he sate at his supper, to comtrolle
a minstrelle playng at that p^resent befoze
him, and talked his phansie of fingreing &
striking the stringes of the instrumente:
God forfende sit king (or y^e minstrelle) that
ye should haue more sight and knowledge
in this geare, then I. ¶ Pleasantely and
as might stand with good manner, did the felow
take vpon him to iudge in his owne arte and fa-
cultee, and yet nothing offended or displeased the
king, whome he iudged to be of more dignitee &
high estate, then for to contende or strue with a
minstrelle about the twangyng of harpstringes
and

Every body is
best iudge of
his owne art &
facultee.

and interestrienges.

Pea and the right sharpe o: poynaunte
saynges of others, so it wer spokē in time
and place oportune, and not toto ferre out
of course, he could take in good parte. For

30.

The humors
tee and pacēce
of Philipus.

whē he was foule out, both with Olympias his wyfe, and also with Alexander his sonne, he demaunded of Demaratus a Corinthian euen at that present time happily comming vnto him in Ambassade, what con corde, peace and vnitee the Grekes had emong thei mselues one with another. Intmediatly saied Demaratus to him again. Alwys alwys, ye dooe of likelyhood take great thought and care for the cōcord and tranquillitee of the Grekes, when those that are nighest and mosse dere vnto you, beare soche herte and minde towards you. What would a man in this case haue looked for, but that the king being highly displeased with the bolde and plain speaking of Demaratus, should haue commaunded the same to bee had away out of his sight: Yet for all that, because the wordes of Demaratus meained to reuoke him from ire and wrath, to taking better waies: the kyng pacified and reconciled himselfe at the correption of the stawnger, and all indignacion and warthe laied a parte, fell to a full atonement with all his folkes.

Demaratus Amb
bassadour from
Corinthe with
Philipus.

The debate and displeasure of Philipus with Olympias and Alexander, both Plutarchus in the life of Alexander the Great, in this manner:
when

PHILIPPVS

When by reason of the loue and sondie mariages of *Philippus*, made troublous murmuring and fraiynge, arose and begonne within the court of *Philippus*, among his owne folkes, in so muche that the kinges wife and the other womē could scarcely abide one another, muche quarrelling, bialking and discord grewe and daily came in vze, euen vnder the nose of *Philippus*. Whiche grudges, querrels, debate and variāce, the sharpenes or curstnes, the zelouse, and the eagre fiercesnes of *Olimpias* did augmente and sette on *Alexander* against *Philippus*. Also of debate and enmittee one *Attalus* ministred a wondrous good cause at the marriage of *Cleopatra*, whome where *Philippus* had fallen in loue withal being yet a young danyself vnmariable, anon after he tooke to wyfe, for *Attalus* being vncle to the maiden being through drunken, euen in the leaste tyme of the marriage, exhorted and encouraged the *Macedonians* to make praier vnto the Goddes, that a lafull and right borne heire for the succession of the crowne and emper might be begotten betwene *Philippus* & *Cleopatra*, with whiche thing *Alexander* being highly moued, said: why thou naughtie villain, what thinkest thou of vs that we are bastardes, or misbegotten? and euen with that word he caught a goblet in his hande, and cast it at the hedde of *Attalus*. *Philippus* immediately thereupon arising ranne at *Alexander* with a naked sword to haue slaine him, but (fortune beyng theim bothe good ladies) what by reason of furie, and what of wyne the stripe did no harme at all. Then *Alexander* beginning to rail on his father saied: This is the iolly fellowe and gaye man, whiche making preparation to passe out of *Europa* into *Asia*, and about to go but out of one chambze into an other stumbeled and hadde a great fall. After this high woordes and reasoning had in cuppes, when the saied *Alexander* had conueighed awaie with him his mother *Olimpias*, and had left hit in the region of *Epirus*, hym selfe abode and liued in the countree of *Illyris*. And at the same season, it fortuned that one *Demaratus* a *Corinthian* a very familiar acquaintance and frende of *Philippus*, pretending to be one that would hym selfe in all causes frankly, frely & boldly saie his mynde, was come vnto *Philippus*. Of whome after they had shaken handes, and had with pleasure chaunted and frendly wordes salued either the other, the saied *Philippus* asked, how the *Greekes* agreed and accorded within theimselfes. To whome *Demaratus* thus answered: O *Philippus*, of all men lest of all it becometh you to haue care and charge of *Greece*, that haue thus heaped your owne court and palaise with so many kyndes of discord & with so many troules and aduersities. Whereupon *Philippus* repeyting his folie, sent the saied *Demaratus*, to desire and praye *Alexander* to returne home againe, and so he did.

31. To an olde wyfe being a poore selfe sole,
and

and cryng and calling vpon Philippus to haue the hearing of her cause befoze him, noz ceasing with this importune and earnest pꝛayer in maner dayly to ring in his eare, he at last made aunswer, that he had no leasure. And when the olde wise hadde eldestons cried out vpon hym, sayng why: then he no longer kyng neither: Philippus greatly meruaillyng at her bolde & franke speaking, did from thencefoꝛth geue eare not onely vnto her, but also to all others like. ¶ This selfsame thing the latines doen attribute vnto Adrian Emperour of Rome.

The office of
kings is to
heare the com-
plaintes and
causes of all
persones with
out exception.

Philippus, when it was come to his eare that his sonne Alexander had in a certain place shewed himself to be a cunning musician, graciously & courtisely chidde him foꝛ it, sayng: Art thou not ashamed of thy selfe to haue so good sight in musike?

32.

¶ Signifying that other artes then musike were moze mete and seming foꝛ a king.

Not every arte
is meete foꝛ a
king.

The same Philippus hauing on a time gotten a fall in the wꝛastlyng place, when in the arising again he had espied the print and measure of his whole body in the dust, he saied: Oh the folly of man, howe we to whome of nature a veray small poꝛcion of the yearth is due, desire to haue in our

33.

Philippus repro-
ued the ambi-
cion of man in
desiring emper

r.s.

handes

PHILIPPVS

handes all the vniuersall woꝛlde.

The ambition of Alexander. Would God this sayng had been well en-
presented in the herte of his sonne, to whose ambi-
cion and couetous desire all the whole woꝛld se-
ined but a litle angle.

34. Philippus chiding his sonne Alexander
foꝛ that he laboured and sought with pres-
entes and gistes to purchase the beneuo-
lence and hertie loue of the Macedonians,
did thus frame and set his woꝛdes: what
(the deiuill) consideration oꝛ meanes hath
put soch a vaine hope in thy head, & brought
the into this foles paradise, to suppose that
they will in time to come be faithfull and
true vnto thee, whom thou shalt haue cor-
rupted and bought with money: what?
doest thou go about to bring to passe, that
the Macedonians shall ckeime thee to bee,
not their king, but their almayner, oꝛ pur-
sebearer?

*Beneuolence
ought to bee
purchased by
verue and not
by gistes.*

35. The Atheniens had sent an Ambas-
sade vnto Philippus. The same graciously
receiued and heard, to thede that he would
with all possible courtesie and humanitee,
dimisse the Ambassadors, he willed them
to speake, in what thing he might doe to
the Atheniens any good pleasure. Anon,
Demochares taking the tale in hand, saide:
foꝛsooth

For south sir, if ye goe and put your neck in
an halter and hange your selfe.

¶ This Demochares was one of the Ambassadors, & for his malapart tongue called at home in his costree in their language **¶** Parrhesiastes (as ye would say in english) Thomtrouch, or plain Sarcobuttie. The kings frendes at suche a carliche aunswere fuming and taking highe indignation, Philippus appealed them, and commaunded them safe and sounde to let go that same ** Therfites*. Then turning himself to the residue of the Ambassadors, he said: God bear word home again to y^e Atheniens, much more proude and statelly presumption to rest in the speakers of soche vngodly wordes as these, then in thein, whiche heare the same spoken vnto them, and suffer it to passe unpunished. When al is doen these are the stomakes and heartes worthy to haue emper.

¶ Demochares Parrhesiastes, one of the Ambassadors set in legacie from the Atheniens vnto Philippus. The boldnesse that some persons haue, plainly & without respecte, are, acceptis or sparinge of any body what former he be, to better and to speake that lyeth in their stomake, yea, whe

ther it be to geue a checke and a rebuke to ones face, or els any other wise howsoeuer it be, is called in Greke *παρρησία*, & thereof what former persone hath that propriete without feare or sparing to saye his minde in al thinges as he thinketh, is called *Parrhesiastes*. And for as much as one was this Demochares. *παρρησία*, is in a manne the qualites

contrarie to affectation, whiche affectation is the couching of eche bodys tale and saynges, and holding vp their yea and nay.

** Therfites*, was one of the Grekes, and came among the mo out of the countree of Aetolia vnto the battaill of Troy: a great gentleman born, but the worst of feature, of shape and of fauoure - that possible might be, and a very coward: Whome Homer in his second booke of his werke, entituled *Iliad* (that is, of the battaill of Troy) describeth both in wordes and sense, much like as foloweth:

Among all others, to Troie there came,
An euill fauoured geaste, called by name

Therfites, a prattler be ye sure,

Without all facion, ende or measure.

Whosoever came, in his foolyshe brain,
Out it should, were it neuer so vain.

In eche mans bore, would he haue an ore,

ALEXANDER

But no woordes, to good purpose, lesse or more:
 And without all maner, would he presume
 With kinges and princes, to cocke and lume.
 In frates of armes, nought could he doe,
 Nor he had no more herte, then a gooce therunto.
 All the Grekes did him, deride and mocke,
 And had him, as their commen laughing stocke.
 Squintyed he was, and looked nye wayes.
 Lame of one leg, and himping all his dayes.
 Croumpshouldeed, and shrunken so vngoodly,
 As though he had had but halfe a bodye.
 An hedde he had (at whiche to iesse and scosse)
 Copped like a tankarde or a sugar lose.
 With a bushe pendent, vnderneath his hatte,
 Thre heates on a side, like a diouined catte.

And not long after his arrivall to Troye, for that he was so busie of
 his tongue, so full of chatting and prating with every hyng and no-
 ble man of the Grekes, Achilles being moued with his saucines & im-
 portunitie, by and gaue him soche a cuff on the eare, that he flew him
 out of hande, with a blowe of his fist.

The saynges of Alexander The Greate.

In the saynges of Philippus there
 was nothing, but whiche besides the
 urbanitec and pleasaunt grace, might
 not also auayl to good maners and ho-
 nest behaueour. Neither dooe I see,
 Whome more conueniently to ioyne vnto Philip-
 pus, then his owne sonne Alexander.

- I. This Alexander beyng yet but a lit-
 tle boye, when his father Philippus ere-
 cuted many righte highe enterprises, and
 many right puissaunte and noble actes of
 prowesse, achived with veray prosperous
 happe and successe; was therewithall no-
 thing

thing wel apaied, but to his plaifcers, and
 soche as wer brought vp at nourice with
 him, he vsed thus to saie: my father will
 leaue nothing at all for me. They sayng
 again: yes swys, it is you and none other
 for whome he purchaceth and procureth
 all this same. And what good may it dooe
 me (q Alexander) if being a Lord of great
 possessions, I shall haue none affaires
 whereabout to be doing, and to be sette on
 werke? ¶ Euen at that age might a bodye
 right wel espied and knowe in him a sparke of an
 ambitious and actiue of stiering nature towarde.

*Alexander euen
 of a child was
 of an ambici-
 ous and stier-
 ing nature.*

The same Alexander whereas he was
 passing light or nymble of body and veray
 swifte of foote to renne, to his father wil-
 ling him at y games of Olympia to renne
 the race among y others, I would sir with
 all my herte, saith he, if I should haue
 kinges to renne for the price or maisterie

2.
*Alexander very
 nymble of bo-
 dy and swift to
 renne.*

with me. ¶ In this point also may ye cui-
 dently espie and knowe a man of haulte courage,
 and one that would not to any persone liuyng
 geue place, or yeld an ynche, in the triall of laude
 and dominacion. Himselfe was not yet come to
 be a kyng, and for all that would he not vouch-
 saue in prouing maisteries to be matched with
 any persones being vnder the estate of kynges.

*The hault cou-
 rage & stouthe
 of Alexander*

*Alexander in
 prouing mai-
 steries would
 not be matcht
 but with kinges*

When a certain young woman was 3.

r. 11j.

veray

ALEXANDER

beray late in the night brought vnto Alexander to be his bedfeloe, the king demanded, where she had ben so long: the woman making aunswer, that she had taried and awayted, vntill hir husband might first be gon to bedde: he called his seruants that had brought hir and gaue them a highe and a soze rebuke, sayng conueighe this woman home again, for I was not ferre from the point, nor failed but veray litle thzough your default, to be made an

A notable example of chastitee in Alexander.

In old times the wiues laye a part in a sondry chambze & bed from their husbandes.

auoutrær. ¶ A passing gaie example of chastitee, on the one side in a young man, and on the other side in a kyng, (and most of all in an Emperour.) For among them, simple fornication was reputed for no crime ne sinne at all. And by this historie it seemeth likely, that the maner and blage at those dayes was, (as in Italie yet stil at this present daye it is) that mens wiues laye aparte in a sondry chaumbze and bedde from their husbandes, onlesse they were at this or that season called.

4. To Alexander in his childhood exceedingly making incense and sacrifice vnto the goddes, and euery pater noster whyle renning to take still more and more of the frankincense, ¶ Leonides who was his gouernour and had chief cure and charge of his body and of his bringing vp, and at that time was there present, saied; Sircha,

Paedagogus is he that hath charge of a child as wel in maners

ing

my childe, then shall it be meete for you
with this great largesse to make incense
vnto the Goddes, when ye shall haue sub-
dued the countree where this incense grow-
eth. After long processe of time, when A-
lexander had in deede conquered the same
countree, hauing fresh in his remembrance
the saying of Leonides aboue specified, he
wrote letters vnto him with this clause: I
send vnto thee * certain talentes of frank-
incense and of cassia, to the intent that thou
maiest not from henceforth be a niggarde
towards the Goddes, sens thou art not
vnknowing, that we are now conquerours
and Lordes of the countree that produceth
frankincense and swete odours.

as in learning
whiche was in
old time aswel
among the Ro-
maines as the
Greekes, an ho-
norable bothe
name and func-
tion. Neither
was there any
noble mannes
sonne, but that
he had a pecu-
liar tutor and
gouernor. But
Alexander be-
cause he was
sonne to so no-
ble a king, and
also was of sin-
gular courage,
Romane & to-
wardnes had
many paedago-
gues, none of

terp and scholmasters, among whom the chief preeminence had Leo-
nides, and to him by especiall commission appertained the principall
care, charge, autoritee and rule ouer Alexander, partly for that he was
a man of singular grauitie, wisdom, and severitie of maners & part-
ly because he was of nere kyndred and friendship towards Olympias the
mother of Alexander. Nevertheless because Leonides thought the name
of Paedagogue ouer basse and vile for a man of soche dignitie as him-
selfe was, Lysimachus had the name of Paedagogue, and in veray deede
was he that continually attended and tooke daily peines in nourish-
ing, teaching, and breaking Alexander, & Leonides was called his tutor,
gouernour, directedour, and (as ye might saye) Lorde Maister.

* Ther countree where odours growen, that is here meant was Gaza,
whiche was a towne of the countree of Palestina or Jewrie in Phenicia,
being a part of Arabia, whiche Alexander (as Plutarchus writeth) did sub-
due and conquer. And when he sent from thence to his mother Olympias
and to Cleopatra, and to his other frende, core armours & spoyle there
wonne, he sent also at the same time (as the same Plutarchus maketh
mention) to Leonides his old maister, five hundred talentes of frankin-
cense, that is of our Troy weight or poyle fowentie sixe thousande and

ALEXANDER

five hundred poundes of weight or thereabout, and of Wythe, one hundred talentes, that is of englyshe poyse, nyne thousand three hundred poundes of weight or thereabout. For I take here a taler for the common talent Antiqu which conteyned of englyshe poyse thre scoze two poundes and one halfe pounce or thereabout.

5. When he was readie and would nedes adventure battaill vpon the souldiers of Darius

Alexander making a viage going with an armie royall of thirtie folwe thousand foote men, and five thousand horse men against Darius king of Persians, conueighed his hostes passed ouer Hellespötus (which

is a narowe and veraye daungerous sea, reaching from the Ile of Tenedus, vnto propontis) & so came to Granicus a floudde in the countree of phrigia, whiche phrigia is a region of Asia the lesse. At Granicus because it was (as ye would saie) the gates of Asia, and for that there was none other entreaunce ne passage into asia to come to the Persians: the Capitaines of Darius had so sette there souldiers in aray to resiste Alexander, that ther might be no waye made but with dynte of sweorde. Wherefore parmenio the dere frende, the moste feithful hearted counsellour and the moste trustie Capitaine of Alexander auised him for many considerations in no wyse to enterprise so harde and so daungerous an adventure. Why, for Alexander again, Hellespötus would blush for veray shame now that I haue already passed ouer it, if I should be afearde to wade ouer so litle a floudde as Granicus, and then after that he had encouraged his souldiers to haue cherefull heartes, taking with him thirtie captes of horsemen, himselfe flounced me into the floudde, & at length in despite and maugre the heddes of all his enemies, he gorte to the other side of the same.

Parillus one of Alexanders familiar frendes.

6. Parillus one of the noumbre of Alexanders familiare frendes, desired of Alexander

der

der some dourie of money towarde the
marriage of his daughters. The kyng bad
him take fiftie talentes of money. And
when the other had answered tenne ta-
lentes to be sufficient, yea, (q Alexander)
so much is enough for thee to take, but the
same is not enough for me to geue.

*The bountee &
munificence of
Alexander.*

¶ Gaily and roially spokē, had not his towarde-
nes vnto vertue ben vitiated and corrupted with
ambition.

Alexander had commaunded his trea- 7.
sourer to delyuer vnto the Philosophier
Anexarchus how much money soeuer he
would aske. And when the said treasou-
rer had herde the request, and being there
with moze then half aslonned, had made
relacion vnto Alexander that the Philo-
sophier asked no lesse then an hundred ta-
lentes: he doeth wel (q the king) knowing
himself to haue a frende, whiche is both a-
ble and willing to geue so great a summe.

*The bountee &
munificence of
Alexander.*

¶ Here may a mā doubt whether of these two
thinges he ought rather to maruail at, the kings
liberalitee in geuing, or els the vnrasonableness
of the Philosophier, in asking, except we lust ra-
ther to call the same assured trust and confidence
that he had in the kynges beneficence.

¶ When he had seen in the citie of Mile- 8.
tus many and the same right greate, and
r. v. bowerly

ALEXANDER

*Apollo by one
other name was
called Pythonus
of the great dra-
gon Python,
whiche dragon
to his great ho-
nour glorie and
renown, he slew
with his bowe
& arrowes. And
for a memorial
of that act ther
were holden &
kept in the ho-
nour of Apollo*

*Pythius, certain games of iusting, renning, wrestlyng, and shooting, &
of the name of Apollo they were called Pythia.*

bowtely images and posturatures of such
persones as had tofore times wonne the
victories or chiefe prizes in the games of
Olympia & of Pythia, he saied: And where
were these so great gyaūtlīke bodies, whē
the barbarous did besiege your citie?

Whippingly did he taunte and checking the
folke ambition of them, who glorie and brag-
gued of soche persones as being in greatnes and
strength of body percelle, had gotten victorie in
turnamentes, iustes, wrestlyng, renning and o-
ther sembleable games made for pleasure and di-
sporte, where as in so great perelles and daūgers
of the citie, there had been none at all, that could
trie and thewe themselves to be soche woly vali-
ant feloes.


9. Where Adas quene of the Carians had
a great delite and phātasie stil day by day,
ordinarily to sende vnto Alexander pre-
sentes of cates and of iunquettes or cōfec-
tions dresed and wrought with great cū-
ning, by the finest diuisers pastlers & arti-
ficers of soche thinges, that could be gottē:
Alexander saied, that himselfe had of his
owne muche better cockes and dresers of
his viandye, that is to wete, for dynner, his
tourneyng the night afore, and for sup-
per, a spare and light repast at noone.

*This Ades Alexander for fa-
uour that he
had to hir, of
his own minde
toke for his mo-
ther, and so cal-
led hir, & made
hir quene of y
Carians.*

*The cookes &
Alexander had
to dresse his
meate.*

✕ Caria

* Caria is a province in the countree of Asia the lesse, lying betwene Lycia and Ionia, the inhabitants whercof were called Carians, a vile people and very abject, in so much that diuerse prouerbes the Grekes inuented, in reproche of their vilanie. As. *Is for us Cares non amplius An- thisteria, & in Care periculum.* & whiche prouerbes reads in the Childe of Erasmus.

On a certain season, al thinges being in 10.
a perfect readines to ioyne battaille and to fighting the fiede, when he was asked the question whether his pleasure were y any thing els shuld be doer: nothing (q he) but the beardes of the Macedonias to be shauē of. Parmenio wondering what this sayng shoud meane: why, doest thou not know, saied Alexander, that there is in battaill nothing better or moze apte to take holde on then a bearde?  He signified that fighting in the warre ought to be within handy grips, in whiche kinde of strife and tryng beardes are great hinderance, for that the souldiours or men of warre, may very easely be caught by the beardes and be holden faste. Beardes are in battaill a great let & hinderance.

Darius offred vnto Alexander these 11.
condicions, that he should haue tenne thousand talentes of money, & besides that the emptier of the whole countree of Asia to be equally deuided betwene them twaine. The condicions offred by Darius vnto Alexander.
When Alexander this offre refused: I would surely haue taken it (q Parmenio) if I wer Alexander, And so would I (q Alexander)

ALEXANDER

The aunswere
of Alexander to
cerning the con-
ditions offered
to him by Da-
rius.

Alexander would
needs be Lord
of al the world
alone.

Alexander) if I wer Parmenio. But vnto
Darius he made aunswere in this maner,
that neither the yearth might endure oꝛ a-
byde two sonnes, noꝛ the countree of Asia,
two kinges. ¶ Here also might one allowe &
commend his haultnesse of courage oꝛ stomack:
if the sayng did not sauour of a certain inoꝛdinat
wilfull heddines to be Lord alone, and to haue
all vnder his owne subiection.

12.

The battail be-
twene Alexander
& Darius,
foughten at the
towne of arbeles.

Howe Alexan-
der tooke, that
his souldiers
had conspired
among them-
selues to con-
uert all the bo-
ties that they
should geat, to
their owne pri-
uate vse.

When Alexander was like at a cer-
tain town called Arbeles, to be put to the
plounge of making oꝛ marring, & of habbe
oꝛ nhabbe to wyne all, oꝛ to lese all (foꝛ
he had to fight with a million of menne of
armes wel appointed, and pꝛepared to trie
it by strokes) there came vnto him certain
of his souldiers that bare towards him be-
ry good and true feithful hertes, and com-
plained on their feloes, that in the campe
thei made a muttreing emōg thelmselves,
and conspired together, of all the pꝛaie &
bootie that they should get, not to bring a
iote into the kinges pavilion, but to con-
uerte it ful and whole to their owne pecu-
liare pꝛofite & auantage. These thinges
heard, Alexander synled, and saied: Hers,
ye haue bzought me good tidinges. Foꝛ I
heare the wordes of feloes mynded to wyne
the

the victorie, and not to flee. ¶ Neither was he deceiued in his geasse. For vnto hym came right many, an one of the souldiers, sayng: We of good chere sit kyng, and haue good herte, neither feare ye the great nombze and multitude of your enemies, they shall not be able to abyde, no not so muche as the very smell of vs.

* Plutarchus in the life of Alexander saileth in maner and foume here folowng. Immediately hereupon was there a great field foughten with Darius, not (as some autours wryten) in the toun of Arbela, but at Gaugameli. Whiche worde Gaugameli is as much to saye, as the Camels hous. Whiche it is saied, that a certain king in some yeares, when he had on a Promedarie Camelle escaped the hādes of his enemies, builded there, and appointed to the ouersight and the charges of thesame, the reuenues of certain townes and villages.

The same Alexander, his armie nowe 13.

already set in araye, and appointed euen

out of hand to fight y field, when he espied

one of the souldiers euen at thesame pze

sent houre trimming a strop or loope to set

on his darte, he put out of wages, and dis-

charged of his rounge, as one like to doe no

good seruice at al, whiche then and not be-

fore begonne to make readie his weapens

when it was alreadie high time to occupie

thesame. ¶ This was to be put rather emōg

Stratagemes then emōg apophibegmes, eue as is also should occupie

this same, whereof I shall nowe next after make it.

reherfall.

A strop is the
stryng that is
fastened in the
mids of a darte
wherein to put
ones fynger
when he picketh it.

It is an euill
man of warre
that will haue
his weapon vn
ready when he
should occupie

Alexander was reading a letter con- 14.

teined certain secreete matters of counsaill,

together w false crymes surmised against

Antipa-

ALEXANDER

Hephæstion was
so highly in fa-
uour with Alex-
ander, that he
called him alter
se, the seconde
Alexander, and
bled him as fa-
miliarly as his
owne selfe, ly-
ding from him
none of all his
secretes.

Antipater. These letters did Hephæstion
after his accustomed maner read together
with the kyng. Neither did the king forbid
him to reade, but after reading of the epi-
gle, he pulled his signet ryng from his fin-
ger, and set it hard to the mouth of the said
Hephæstion, warning the same by thus
doynge, to kepe his counsaill secreete.

An example of notable truste and affiaunce hauing in
his frende, yea and also of passing great humani-
tee, in that he would these false accusacions and
complaintes to be spred abroad, although in dede

* At the first he he loued * Antipater at that tyme no better then a
gynning, who doggure.

So highe in price, estimation or trust with alexander, as was antipater
in so muche that Plutarchus in the life of Phocion reherseth for a thinge
notable and worthy memoire, that the same alexander neuer woulde
bouchsalue to shewe to any persones so muche honoure, as in his Epis-
tles or letters to wryte vnto theim this familiare clause in the begin-
ning of his letters, we grete you wel, sauning only to Phocion of athenes,
and to Antipater, whiche twoo persones he had in especiall high re-
garde and honour. And Iolas one of the sonnes of antipater, was vnto
alexander chiefe butler and cup bearer. But in the latter dayes antipater
lost bitterly all the fauour of alexander, and was of the same suspected,
mistrusted and deadly hated.

15. In the temple of Ammon, when he
was by the president or chief priest there,
called the sonne of Iupiter: it is no meruail
(saied he) for Iupiter in deede of nature is
father vnto all men, but of theim he taketh
for his very own children in deede, especia-
lly all soche as are good and honest.

He did after a very humble sorte expounde
oracle

Oracle. For the minstre of the temple, called him the sonne of Iupiter in the waye of flatterie, as if Alexander had ben likewise begotten of Iupiter as Hercules was reputed and beleued to be the sonne of Iupiter. But alexander confessed that Iupiter was of nature the autour and parente of all mortall men, but yet that the same did agnise and knowe legge peculiarly or properly for his sonnes, soche persones and none other, as by vertue and noble actes of we nighest, and were mooste aunsweareable to the nature of God. And that is, vnto al persones without exception to be beneficiall.

Ammon, was Iupiter worshipped in the countrey and shewesse of a ramme. For when Bacchus otherwyle called Liberpater (all the whole countrey of asia nowe subdued) was conueighing his armie through the wyldernes of Lybia (whiche Lybia is a region or coste of the countrey of afrike, bounding vpon Egypt, and sometime set for all afrike,) being almoste lost for draught both he and all his armie, he besought his father Iupiter of helpe and succour. Whereupon immediatly appeared vnto him a ramme, whiche ramme while he pursued, he came by chance to a right pleasaunt and a plenteous well. Bacchus therfore thinking this ramme to be Iupiter, and he builded there a temple, and sette in it the Image and posture of a ramme to be worshipped for Iupiter. And it was called ammon (as ye would saie in english Iupiter of the lande, because the temple was edified & builded in a sandie place) for the Greke vocable ἄμμος, sonneth in english the lande. Albest, some there be that affirmen Iupiter in the language of the Egyptians to be called Ammon, and thereof this temple to haue taken the name of Ammon. But Pansias holdeth opinion, that it was so named of one Ammon a shephearde, who first builded the same temple.

When his leggue was wounded with an arrow in battaille, and many came running about him, whiche had of a custome ofte times vsed to call him a God, he with a bolde and a mery countenance alluding to a verse of the Poete Homere, saied:

This

What Alexander said, when he was wounded with an arrow.

ALEXANDER

*Alexander being wounded
knowledged
himself to be a
man mortall.*

This that ye see, is bloud withouten oddes
Euen suche like, as cometh from the Goddes.
Mocking in very deede the vanitee of those
flatterers, for as muche as the thing selfe declar-
ed him to be nothing els but a mortall man, as
others wer. As for the allusio that he made, was
to a place of Homere in the fifth volume of his werke
entitled Ilias, where it is tolde howe Venus was
wounded of Diomedes.

17. Many persones highly commending
and praysing the frugalitee and spare ma-
ner of liuing that Antipater vsed, who led
a life very homely or grosse, and farre fro
all delices: yea (q he) Antipater weareth a
white mantell outwardly, but within he
goeth in purple euery inche of him.

*Antipater,
though he seem-
bled to liue ho-
mely, yet in
deede was am-
bitious and
stately.*

Noting the feigned and colourable sparing
of homelinese of the saied Antipater, where as he
was, that notwithstanding, in very deede as am-
bitious and stately, as the best.

18. When he was on a daye in the winter
season, and in sharpe cold weather, feasted
by a certain frende of his, and saue there
a litle litle herthe, and in thesame a litle
preatie small fier, he saied: Hers, either lay
on wood, or cast in frankincense. Half
geuing a checke vnder a colour, that the feaster
or banquetter plaied as muche the niggard of his
wood, as if thesame had been frankincense, wher
as in soche extreme colde, euen very frankincense
ought not to haue ben spared: and farther signi-
fying that there was fier sufficient for makinge
incense

*Howe Alexander
noted a frende
of his to playe
the niggard of
his woodde.*

*Unseasonable
husbandrie,*

incense to the Goddess but not enough to defende
and kepe a waie colde.

¶ **W**hen he supped on a time at the hous of 19.

Antipatrides, and the same had brought in
before Alexander at the supper, a passing
faire damisell, being a minion doer in sin-
gung, Alexander being rauished with the
sight of her, was sodainly striken with hot
burning loue. And anon demaunded of An-
tipatrides, whether he for his owne parte,
were not ferre in loue with the damisell,
Antipatrides plainly confessyng, that yes,
Alexander saied: Vngracious man, wilt
thou not with all hast, haue her a waie fro
the table and this cōpaignie: ¶ **H**ow ferre
was that hart and minde, from desiring an other
manne's wedded wife, whiche stood in so greate
feare of himself, lest he should fall ouer ferre in loue
wth the leman of his frende, making him a supper.

The continēcie
& great chastite
of Alexander.

At what tyme Alexander reuersed backe 20.
again to the sea (to departe out of his armie)
as many of the Macedonians, as wer sick-
ly, maimed and seble, or impotent of their
limmes, there was one person bewzaied,
that had billed hymself in the nōber of the
sickfolkes, whereas in deede he had no dis-
ease, nor impediment at all. This manne,
when he was brought to the sight and pre-
sence of Alexander, and being examined,

Plutarchus in
the life of Alex-
ander nameth
this man Euris-
lochus.

(.) did

ALEXANDER

did confesse that he had made a pretext and
semblance, of a disease or maladie, for the
loue of a woman called Teleppa, who was
gon afoze toward the sea, Alexander asked,
to whom might be committed the charge,
to commaunde the saied Teleppa to return
backe again to the armie. (¶ supposyng that
she had been bondwoman to one or other of his soldiers.)
But when he had due knowlege, that she
was no bondwoman, but free borne: why
(¶ Alexander) then lette vs M Antigenes
(¶ for that was the felows name) entreate, and
by faire meanes perswade Teleppa to tar-
ry still with vs. For by force or violence to
compell her therunto, being a free woman
born, in no wise lieth in vs. ¶ In seche sort
did he fauour, the loue of a stoute & valiaunt man
of warre, whom he was desirous to kepe still in
his armie, that neuerthelesse he would not that
freborne woman to come backe againe, but if she
might bee brought in mynde so to dooe, with her
owne consent and agremente.

Alexander wold
not enforce or
compelle any
personne free
borne.

21. When the Grekes, that tooke waiges
to fight againste Alexander, vnder the ba-
ners of his enemies, were come vnder his
power and iurisdiction, as for the Atheni-
ens, he commaunded to be laied fast in shac-
cles and fetters, because that, where they
might haue had waiges copetent, at home
at

How Alexander
bled & Grekes
which toke wa-
ges of his ene-
mies to fight a-
gainst him.

at the publike charges of their owne citee, thei had for all that become souldiers with his enemies. Of the Theſſalians alſo, he commaunded theſame, for almoche as thei haue yung a right fertile countree of their owne, did let it lye waſte, without beſtowing any tillage or houſbādie vpon it: but the Thebanes he demised and let go at their libertie, ſaying: theſe pooze ſoules are by vs put out of all together, no: haue any thyng at all left vnto them, neither citee to dwell in, no: lande to till.

So did he moderate the punishment of them all, that thoſe perſones, who had well deſerued to dye, he commaunded no more but to be laied in irons, & the fault of them, which might iuſtly make their excuſe, that by verie neceſſitee, thei had been driuen to dooe as thei did, he laied from them, and toke vpon hymſelf.

The moderacie of peine miniſtered by Alexander vnto the Thebes, that had highly offended him.

When the Thebanes became rebelles againſt Alexander, and had procured vnto theſame, the aide and help of the Atheniens, Alexander with a great purſuance laied ſiege to the citee of Thebes. And yet willing to geue them ſpace to repent their folly, and by ſubmitting themſelues to be reconciled, offered them bothe pardon that preſent, and from thence forth to be free, vpon condition to deliuer into his handes Phoenix, and Prothytes (who had been ihaughters of the deſerction.) The Thebanes on their partie required of Alexander to haue deliuered to the Philotes and Antipater, two of the captiuities of Alexander, and made an open proclamation, that whoſoeuer was deſirous to haue all the countree of Greece, to be ſet in their old ſtate of freedom, ſhould come and take their parte. Then Alexander with all his power of the Macedonians ſet vpon them. The Thebanes were nothing ſlacke, but fought ſtoutely and valiantly againſt their enemies, being in number ſerue more then thei were. But anon came in vpon them at their backes, others of the Macedonians and ſo in ſhorte were thei beaten downe, their citee taken, ſpoiled and deſtroied, bothe ſacke and ſtone. The Atheniens he pardoned, and by this

ALEXANDER

and he put all Grece in soche terrour, that thei laie all quiete, and durst not open to stirre against him.

22. A certaine Indian taken in the warres, bearyng name of a felowe percelle in the feacte of shootyng, in so moche that by the common repozte and bzuite that went on hym, he could as oft as hym lusted, shoote his aroe quite and cleane, even thzough a ring, Alexander commaunded to shewe a point of his cunnyng. And where the partie refused so to doe, the kyng taking therewith high displeasure and angre, commaunded that he should be putte to death. As he was in ledyng to the place of execucion, he saied to theim that ledde hym, that he had not of long tyme afoze practised his feacte of shootyng, and by reason thereof to haue stande in feare, lest he should haue missed. When woozde hereof was bzought backe again, and relacion made vnto Alexander that the feloe had not of any disbein or forwardnesse, refused to shoote, but onely for feare of beyng opely shamed for euer, if he should haue failled, the kyng hauyng wonder at the nature of the feloe, so desirful of glorie and renoume, bothe gaue vnto the same perdone of his life, and also dimissed him bounteously rewarded, because he had been

Glorie and renoume is to many persones more sweete then life.

been in mynde and wille, rather to suffer death, then to appere vnwoorthie the name and fame, that wēt on hym. ¶ Here it appereth not to be altogether a lie, that is so cōmonly spokē in the prouerbe, like beareth fauour and loue vnto like. For Alexander being out of al measure desirous of renoume, loued the semblable affection and appetite in other persones.

Like beareth
loue vnto like.

Taxiles one of the kynges of India, p^{re} 23.

sentying hymself vnto Alexāder, spake vnto hym in this maner, I prouoke thee sir kyng (saied he) not to fightyng, noz yet to battail, but to an other sort of tryng matters. If thou be inferiour to me, take some benefite at my handes: if superiour, let me receiue some benefite at thyne. To whom Alexander thus aunswered. Marie, euen for that verie pointe ought we to strue together, whether maie in doyng benefites, haue the ouer hande of the other. ¶ And hereupon, with al possible humanitee embracing the saied Taxiles, he did not onely not depriue the same of his dominiō, but also gaue him more to it. And of this Taxiles Alexander toke many great giftes and presentes and gaue to him as many againe, and laste of all sente vnto him for a gifte, a thousande talentes at ones.

This Taxiles (as testifieth Plutarchus in the life of Alexander) was a man of singular wisdome and sapience, & had vnder his gouernance the more parte of India, environed with al the whole circuit of the vniuersal Countree of Egypte, a ranke ground for pasture, and an excellent good corne countree.

¶ When he had heard of a certaine rocke 24.

in the Indies, whiche by reason of the exceeding heighth of it, is called in Greke ἄγος, ἄγος, a rocke birdelisse, as if ye would saie, so high, that in the Indies.

f. iij. the

ALEXANDER

the birdes maie not get to the toppe of it.
 When Alexander had heard of this rocke,
 that the place self was heard to be wonne,
 but the capitaine that kept it, to be a fearful
 feloe, & to haue no more hart then a shepe:
 by this time, q Alexander, the place is ca-
 lie enough to be gottē. *¶* Signifying, that

fortresses and
 munitions doe
 nothing auail
 except hardie &
 valiaunt mens
 bodie, defend
 and maintaine
 thesame.

fortresses and munitions dooe nothynge auaille at
 all, excepte an hardie mannes bodie defende and
 maintein thesame. For a castle, or any strōghold
 is not so sure and safe from enemies, by the fence
 of diches and walles, as by valiaunte and hardie
 mennes bodie.

Plutarchus thus telleth thesame hystorie. Alexander hauing with siege
 encounpaced the towne of one Sisimithres standing on a rocke impene-
 trable, when he sawe his souldiers to be of heauy chere, he demaunded
 of one Oxartes, what herte & courage thesaid Sisimithres was of, Oxar-
 tes answering that he was the veraciest dastarde alque, well, then
 (q Alexander) by thy sayng the rocke will sone and easily be wonne,
 forasmuche as the lord thereof is a coward and no man of warre.
 And euen so came it to passe, for Sisimithres was with the onely manar-
 ring, thretning and facing of Alexander so feared, that he yeldded and
 gaue vp his holde without any resistance at all.

25. An other certain capitaine, where he
 held, and kept a rock vnpossible to be won
 (as it was thought) neuerthelesse submit-
 ted and yeldded himselfe into the handes of
 Alexander. But Alexander, not onely did
 make thesame partie Lord and gouernour
 of all that seignourie and countree about,
 but moreouer spake and saied as foloweth.
 I holde this man sapient and wise, in that
 he

Howe Alexan-
 der vled a capit-
 aine that gaue
 himselfe & his
 holde into his
 handes & mercy.

he thought better, and had more phantasie, to put his trust & affiance in an honest & a good man, then in a place strong & well fenced.

After the taking of a certain strōg helde 26.

or fortresse standing on a rocke, when the frendes of Alexander saied, that in feates marciall and in noble actes of prowesse, he ferre surmounted Hercules: Nay (qu he) I thinke the actes, that I haue dooen sens I haue been a king, are to to ferre oddes, to be in the way of cōparison conferred with y thinges which Hercules did in his time.

Alexander contemned Hercules in respect of himselfe.

The other spake to flatter him, but the mind of Alexander no flatterie was enough to satisfie.

The mynde of Alexander no flatterie was enough to satisfie.

Certain of his frendes he punished by y 27.

purse, and put to their fine, because he had perceiued them, in playng at dyce, not to playe for pastime, as meete was. For many there ben that bestowe and vse themselves in this game, as if it were in the moste earnest matter of the worlde. For those persones do not playe, who doen hasarde and auenture all their substance at ones, yea & sometimes their sonnes and heires to, to stande to the grace and directiō of the dice. At lest wyse, homely playe it is and a madde pastime, where men by the coule of the game go together by the eares, and many times murder one another, or at lest wyse of right loving frendes, are made mutuall enemies all dayes of their liues after.

Now alexander vled certain of his frendes for being ouer earnest in playng at dyce.

The incommo- dities y come by playng at dyce.

Among those, whome he reputed and 28.

tooke for his principall frendes, or chiefe

f. iiij.

ser

ALEXANDER

Alexander of al
his friends and
true seruantes,
moste loued He
phæstion.

Craterus φίλος
βασιλέως.
Hephæstion,
φίλος Ἀλέξαν-
δρος.

seruantes about him and most of power,
he shewed himselfe to honour Craterus a-
boue the reste, but aboue all others to loue
Hephæstion. For Craterus (saith he)
loueth the king, and Hephæstion loueth

Alexander. This sayng hath more grace
in the Greke, by reason of these two wordes φί-
λος βασιλέως and φίλος Ἀλέξανδρος. The mea-
ning of Alexander was, that Craterus in such things
as concerned his dignitee royall did the partes of
a true faithfull frende, but Hephæstion of a certain
priuer affection to beare his hertie loue and bene-
uolence towarde & persone of Alexander, with-
out the respecte that he was a kyng. Wherefore these
two parties, whose loue and affection towarde
hym proceeded of vnlike respectes, he did after
twoo sondrie sortes equally rewarde, either ac-
cording to his demerites. * For Craterus he auan-
ced to high dignitees, and Hephæstion he receiued

* So highe in
dignitee & au-
toritee were

these two with Alexander, that all the Macedonians whiche had any sute
to the court, were from time to time assigned to sette their answer &
despetche at the handes of Craterus, and all the Barbarians of Hephæ-
stion. And so highly did the kyng honoure Craterus, that when the same
Craterus was on a time sore sicke, Alexander did openly muche sacrifice
to the Goddess for his helth, and wrote letters with his own hand to
Pausanias his physician, that he should with all diligence & atendance
possible, not onely temprie drinckes and medicines for hym, but also bee
present with him to teache him howe the same should be receiued.

29.

Xenocrates refus-
ed to take mo-
ney of Alexander

Unto Xenocrates the Philosophier, he
sent of free gift fiftie talentes: which when
the Philosophier refused to take, alleging
that he had no nede of money, the king de-
maunded whether he had not so much as

any

any one frende neither, that had nede. For
to me (saith Alexander) vneth al the trea-
sours and richesse of Darius hath suffised
to bestowe & to deuide among my frendes.

*The bountie of
Alexander and
propense minde
to geue.*

¶ Whether of these two men's mindes is in this
behalfe moze worthy admiration, I cannot yet
determine nor perfectly saye: either of the kyng
so propense vnto liberalitee, or els of the Philoso-
phier, whiche sent backe again so great a gifte by
so great a king of his owne mere motion offred.

¶ Kyng Porus being subdued and taken 30.

by Alexander, and after the field foughten
being asked by thesame Alexander this
question, how shall I now handle and vse
thee? Porus aunswered in this maner, re-

*How king Po-
rus being take
by Alexander, &
asked howe he
would be vsed
made answere.*

gally: Alexander ferther demaunding, &
nothing els but that? in this one word, re-

gally (q^d Porus) all thinges possible ar co-

pyied, Alexander hauyng admiration as

well at the wisdome of the man, as at his

haulte courage and magnanimitee, con-

ferred vnto thesame besides his owne for-

*The humanite
and moderatiō
of Alexander
toward kynge
Porus.*

mer royallme a dominion of muche moze

large and ample circuitte then thesame

whiche he was Lorde of before. ¶ To the

saied Porus humbly summyting himselfe, and fal-

ling downe at his fete, Alexander would not haue

the wed so muche goodnesse. Soche fauour, zeile,

and affection did the courageous yong man beare

towardes hertes that would not shrinke. Quintus

*The affectiō of
Alexander to-
warde hertes
that would not
shynke.*

Curius telleth it somewhat of an other sorte.

f. v.

Porus

ALEXANDER

Porus being at the daye of his taking asked the question, what waye he thoughte moſte mete and conuenient for Alexander (by whome he was nowe conquered,) to take with him: ſoche waye (q he) as this preſent daye may putte in thy minde, in whiche thou haſt by experience found, how ſome felicitie or high eſtate may haue a fall, and be brought full lowe.

That kinges may ſee theſe good fortune with moderation.

He gaue a by warning vnto Alexander not to be ouer proude of his good fortune, but to vse it wth moderation bearing wel in mynde, to be a thing poſſible, & lyke chaunce might befall him, as had lighted on Porus.

This Porus was one of the kinges of India, a ſoute and a valiant man of armes, and alſo a man of greate puiſſaunce, whom Alexander had a buſie piece of werke, and muche a doe to vanquiſhe Plutarchus in the liſe of Alexander affirmeth many wyters to agree in this pointe, that Porus was in height ſix fote and one hand bydiſhe, where as the naturall Philoſophers amouchen the vttermoſte extente that maye poſſibly be of the height of a man, not to excede ſeuene fote. Porus was ſo tall of ſtature and perſonage, that when he ſate on his Elephantes backe (for he vſed to ryde on no other beaſte) his tallneſſe was anſwerable to the greatneſſe of the Elephant that he rode on, although it was a mighty big Elephāt. And Plutarchus wyſeth that the ſame Elephant he led euill at that ſeaſon wondrefull prudence, and no leſſe wondrefull loue towardes his maſter, then if it had ben a creature with reaſon indued. for as long as the king was laſt without receiuing any wounde, the Elephant made great ſtiring, & fought hardily againſt his enemies, and deſtroyed them on euery ſyde. And as ſoone as he perceiued Porus to be ſore wounded, and to haue ſticking in ſondrie partes of his bodie very many darts, fearing leſt he ſhould by reaſon thereof ſinke and fall downe from his backe, of his owne accord he ſanke to the ſaſe and ſoftly vpon his knees, and with his ſcinet vnderly ſucked out of his maſters body all the ſaid darts, one after an other. And in deepe of Elephantes howe diſciplinable and of howe great prudence, docilitie and (as ye would ſaie) capacitee and aptitude they are, and alſo what tender loue & affection they doe naturally beere towardes

towards man: Aristotle, Plinius, and other naturall philosophers the
 men examples almoste bothe innumerable and also incredible.

When it came to his eare, that there 31.

was a certain feloe, who ceased not spea-
 king the worst of him, yea (q he) it is a
 thing to kinges peculiar, for their good de-
 sertes, to be euill repozted. **N**euer was
 there any thing more noble, or of a more righte
 sort, then this sayng, albeit the same is named on
 diuerse others as well as on Alexander

No persones
 so muche as
 kings for their
 welldoings are
 of som persons
 euill repozted.

Being euen at deathes dooze, he cast 32.

his yie on his frendendes, and saied: I see a
 great * epitaphie towarde. **A**s hauinge
 halfe a foreknowledge, that his actes should after
 his death bee to his great honour and renoune
 chronicled and set out by the eloquence of many
 wyrters. Neither did his geasse deceiue hym.
For what wyrtier almoste at lesse wise in matters
 prophane is not full of the actes of Alexander? Albeit
 the meaning of Alexander was, that he plainly percei-
 ued to be no waie but death. For epitaphies are not co-
 mmenly made, or at lest wise not set out till the parties
 be deceassed. Alexander therfore as he knewe that his
 actes should by wyrters bee spred throughout all the
 worlde, so he perceined the time of the same now ap-
 proche and be at hande.

* An epitaphie
 is the writinge
 that is sette on
 deade mannes
 tombes, or gra-
 ues, in memory
 of comendacio
 of the parties
 there buried.

At what time he had the daughters of 33.

Darius prisoners with him, he would bid
 them good morrowe, good euen, or good
 sped, not casting his yie on theim, but loo-
 king downe to the grounde, and that but
 seldome neither, standing in feare of him
 selfe to be rauished with their excellēt be-

Plutarchus in
 the life of Alexan-
 der writeth lar-
 gely of the sin-
 gular continencie
 and chastitee of
 Alexander. And
 as touching the
 daughters of
 Darius, he saith

autie,

ALEXANDER

although the wife of Darius did in beautie feature excel & passe all other queene (like as Darius on his partie also was both of beautie and tallenesse one of the goodliest men of the worlde) and the two daughters of him in all pointes of beautie and making equall with their parentes: yet not one of them in all the time that they wer with Alexander, to haue heard come out of his mouth so muche as one wanten word: ne to haue seen by him any wanton loke or token to wardes any of the. but from their first entreing into his tentes, after muche comfortable and cherefull wordes, and right honourable entretainment, they had purposely provided and appointed vnto them a priuie lodging, wher they might liue at their owne arbitrimēt, without al manner feare of any point of vilanie to be offered vnto them, either by Alexander, or by any other personē. This wryteth Plutarchus of the continence of Alexander, with many lyke thinges worthy admiration, namely in an Ethnike or Gentile, in a king, in so victorious a Prince, yea and immediately vpon so noble a conquest, as might in a Christiā Prince perchance be an occasion of insolencie, and some cause of forgetting himselfe.

34. He gaue streight charge and commaundement by proclamation, that his physionomie or portrature should not be drawn by any other peinter, then by * Apelles, nor engrauen or cast in brasie or other metall by any other personē then by Lysippus. ¶ Being the two principall and moste excellent workemē of that same time. For he indged that same point also to appertain to the dignitee of a prince. And with Cherilus the Poete he was at a couenaunt, that the same shoulde receiue a * Philippes gildzen, and soz euery euill verse a good buffet.

Alexander gaue charge by proclamation not to be painted but of Apelles, nor to be engrauen in metall but by Lysippus.

* Apelles the moste excellent peyuter of the old tyme, & Lysippus the best statuare.

* By a Philippes gildzen is not mented here

the count

the coyne that is now current in Flaunders by that appellation, but an olde coyne of fine golde, in which was stricken the Image of Philipps father vnto Alexander, which coyne Eubolus valued at tenne French crownes.

Being asked the questiō in what place 35.

he had his treasures lying: in the handes of my frendes (q he,) **S**ignifying that a mans goodes are no where more safely then so layd vp, then layd vp in store. For when the case requireth, goodes so bestowed, come again to ones handes with encrease. *A mans goodes are no where more safelye layd vp, then in the handes of his frendes.*

When a certain persone, that hadde 36.

brought some message or tidings, came renning towarde him hopping for ioye, and holding out his hande as ferre as he could stretch it, about to make relation of the good successe and proceeding of his affaires: Alexander saied what great good newes haue ye to shewe good sir, if ye doe not bring worde, that Homere is aline again. **S**ignifying that all the glorie of his noble actes was like to perishe neuer after to be spoken of, onlesse it might bee his happye to haue soche a trumpet of his laudes as * Homere was. *The joye of Alexander towards Homere.*

* In the worke of Homere entitleed, *Ilias*, are moste excellently described and set out the actes, the laudes, and the prowesse martiall of Achilles to his immortall glorie and renoume. For which cause Alexander had soche loue and zele towards the saied Poete, that wheresoeuer he went, he caried the same his worke entitleed *Ilias*, euermore about him in the daye time and in the night vnder euermore to haue his dagger, and the saied *Ilias* of Homere lying vnder his bolster at his beddes heade. So desirous he was of honour, renoume and eternall memorie, and to be set out of the best and most cunning doers, as maye appeare by somethings aforesaid mentiond, and also by the, xix. saying of this Alexander

A certain

37.

What alexander answered to a certain civill officer him part of their landes, & halfe their goodes to be in rest and quiete.

A certain countree to the ende that it might haue quiet and rest, no more to be troubled with the armure and ordinaunce of Alexander, offered vnto the same a good portion of their possessions, and also the one moiety of all his other goodes that they had. To whom Alexander thus answered. I am come into Asia in this minde and purpose, not to take what liked you to geue me, but that ye should haue what liked me to leaue vnto you.

38.

Eudemonicus a philosopher in service with alexander a great flatterer. Albeit Plutarchus maketh anaxarchus the Sophist the speaker of these wordes.

Alexander had in service one Eudemonicus a philosopher, but more full of flatterie then any parasite. This Eudemonicus, on a tyme when it thounded verie sore, in somuche, that all the countaignie were right euill afraied, saied vnto Alexander: the sonne of Iupiter, why doe not ye also Alexander the sonne of Iupiter thoudre in this wyse? But the other not able to abide the wordes of soche a vile philosopher, laughed and saied: for I am not willing to be terrible, as thou teachest me to be, which biddest me to make a supper service for my table with the heddes of Dukes and Kinges. Thus doeth

* Athenaeus & Græke historiographer.

* Athenaeus rehearse it. But Plutarchus in the life of Alexander, telleth it somewhat varyng from this, what art thou

thou angrie with me, because I am serued at my table with fische, and not rather with the hedges of noble menne?

The tender loue of Alexander towards his Loyses.

¶ Parasites, were called soche smellefeastes and would seeke to be free guests at rich mens tables. Who to the ende that they might at all times be welcome, would speake altogether for to please and to delite the ryche folkes, flattering them, and holding vp their prayse, and name, whatsoeuer they saied, were it neuer so contrarie to reason, truthe, or likelyhood.

Alexander as he conueighed his hoste 39.

from place to place in the wynter season, sitting by a fier made in the fielde, begonne to take vewe of his armie, as they passed by. And whē he espyed a certain aged person quaking and shewing for colde, and seeking to haue a place to stande in by the fier, he commaunded the felow to sit down in his chayre, sayng: If thou haddest been bozne in Persis, it would cost thee thy head to sitte in the kinges seate, but for one bozn in Macedonia it is not vnlesfull.

The exceeding humanitee of Alexander, and tendernesse of uer his sculdish ours.

Among the Persians, it was a matter of death for any private person to sit in the kinges seate

Alexander being yet but euen a young 40.

strickleing, when he sawe his father Philippus, about to reiecte and cast away (as a thing that would neuer be brought to doe any good seruice,) an * horse that was passing fierce, and would not suffre any man to mounte or geat vp on his backe, saied: Oh what an horse these folkes doe marre, while thzough default of skill, and by reason of

ALEXANDER

son of coward stomakes, they haue not the waies to hadle him. So whē himself with mervailous policie and cunningg, without beating or striking had had the handling of the saied horse, at last he leapt vp on his back, and put him to a galop, and then clapped spurres to him. And whē he saue his time, gētly turning his head with the bzidle: as sone as he had bzought the horse backe again, and had elighted down, his father moste loningly kissing his cheeke, said: O my dere sonne, go serche out some other kingdom mæte for thee, for Macedonia is already all to litle for thee.

*Macedonia was
euer to litle for
Alexander.*

*Many goodly
wittes marred
through the
fault of the in-
strutors.*

Full well did it geue this prudent and wyse Prince in his mynde tofore, that to soche an haulte courage, and excellēt nature, his fathers diciō might not suffice. But this horse is an example for vs, that many wittes at their first beginning excellent, are in processe vtterly destroyed and losse through the fault of those that haue the breaking trainyng, and bzinging vp of them, who for the moste part knowe not the waye howe to ordre & reuole them, excepte they shall first haue made them of kindly horses, very sterke asses.

* This horse was called *Bucephalus*, as ye woulde saye in English, bulles hedde. either of his eugly looke, or els of the figure and pient of a bulles hedde, with an hotte iron marked on his shoulde. One *Philonis* a Thessalian had bought him for xiii. talentes, purposely to the vse of King *Philippus*. But after this fact, Alexander had the horse, & bled him for his owne saddle in all his warres afterwarde, vntill the horse was thirtie yeares olde. And then was he deadly wounded in a certain battaill, and had moche cure doen vpon him to saue him, but it would not be. The death of *Bucephalus* Alexander tooke as heauely, as if he had loo

had lost one of his mightest and dearest friends, in so much that he builded a citie in the place where the horse died, and for a memoire of the same called the citie Bucephalon, or Bucephala, or (as it is in Plutarckus) Bucephalia.

The same Alexander did continually 41.

He gave great honour and reuerence vnto Aristotle, to whome he had in his childhood been committed to be instructed & taught, auouching himselfe to bee no lesse beholding to the said Aristotle, then to his father, for that of his father he had receiued entreaunce into this life, and of his schoolmaster to liue well.

Alexander did continual reuerence to his master Aristotle.

We are no lesse bounden to our scholemasters, then to our parents.

When a rover on the sea was taken & 42.

brought before him, and was asked vpon whose supportacion he durst be so bolde to do soche mischief on the seaes, he answered at fewe wordes as foloweth: I (saith he) because I so doe with no more but one sely poore foyffe, am called a pirate, and thou wheras, thou doest the same with a greate naue, art called a king. Alexander meruailing at the fearelesse herte of the feloe, gaue him perdone of his life.

How a pirate being takē answered Alexander, when he was examined.

Where he had in his own person pur- 43.

posely made a iourney to Delphos, when the Prophetesse there said that she would in no wyse at that present tyme desire of that goddes, any aunswere of the matter

Delphi, orum, a towne in the region of Phocis, where Apollo had a notable goodly temple

and gaue vnto
pilgrimes that
relosted thither
oracles, that is
to say answers
of oracles, & tokens
from heauen of
suche thinges
as they sought
to know, which
we call working
of miracles, &
thinges shewed
by reuolation.

whiche he was come for, (because it were
daies prohibited, during the which it was
not lefull, no not so muche as for the ora-
cles neither, to speake, or to geue answer
in any matters,) Alexander haling and
pulling with him the said prophetisse par-
force, ascended into the temple. And when
the Prophetisse by his importunitie and
violent compulsion, enforced to goe whe-
ther she would or not, spake these words.

Alexander toke
all to his auspi-
tage, that was
to his appetite
and purpose.

Thou art invincible my sonne. This is
even enough of the oracle for me (q Alexander.)
Accompting and reckning the wo-
mans private wordes, for an answer of his pur-
pose directly geuen vnto him from the God.

44.

The assured
trust and confi-
dence of Alexan-
der to prosper
in all his entre-
pises.

After that Alexander hauing taken a
biage on warrefare into Asia, had distri-
buted, and in maner geuen a waye by pa-
tentes vnto his capitaines & men of armes
all his possessions and lade: vnto Perdicca
asking this question, what haue ye resolve
left to yourself sir king: Mary (q he again)
hope. Then sated Perdicca: And as for
hope shal be indifferent and commune for
vs your souldiours, as well as for you, &
so refused to take the lordship or mainour,
whiche Alexander hadde assigned out for
him. Soche assured truste & confidence had
they

Perdicca one of
Alexanders Cap-
taines. And
Plutarchus wit-
teth that as Per-
dicca did, so did
a great nombre
mo, to whome
Alexander had
geuen & assigne

they on all handes conceiued, to make a prosperous and a luckie biage.

ned portions of landes and possessions.

The same Alexander at the beginning of his reigne, when he sate in iudgemente vpon causes concerning life and death, he would enermore stoppe thone eare as long as the accuser was telling his tale. And being asked why he did so, the other eare (quoth he) I do wholly reserue & keepe for the parties defendauit. *¶* Woulde Christe all Judges would doe the vyle at these dayes.

45.

Alexander told in matters of complaint euer more reserue one eare wholly for the party defendauit.

Against *Caellisthenes in no behalfe framing himselfe to the factions and guyle of the kinges court, but both in wordes and in his other demeanour openly pretending and shewing himselfe to mislike all that euer was doen there, Alexander had ofte in his mouthe this litle Greke verse.

45.

Caellisthenes condemning the factions of Alexanders court at length grew out of fauour, and incurred his mortall hatred

Μισῶ σοφιστῆν, ὅστις ἄλλῳ σοφός.

I hate that wyse man, what euer he is,
That to his owne behouf, is not wyse.

*Caellisthenes was a Sophiste, and a man of great eloquence as declarereth Plutarchus in the life of Alexander. He was brought into Alexanders court, by the meanes of Aristotle, whose nere kinsman he was. For Aristotle and Hero the mother of Caellisthenes were come of blood after Plutarchus saith that some writers affirmen Alexander to haue hanged him on the galoes, and that other wyten him to haue died in prison, by reasō of long keeping there in cheines & letters, and that others saien him to haue died of the congeling of greace or talow betwene the shinne and the breste.

Being about to make assaunte vpon the towne of *Nisa, for to wyhne it, when he

t. ij.

percei-

ALEXANDER

The forward-
ness of Alexan-
der in marshall
enterprises.

perceiued his souldiours by reason of the
deapth of the flood, whiche renneth a long
by the citie, to be cleue discouraged and a-
fearde to auenture, he stamped and sterted
at it, crying out with a loude voice, oh the
naughtiest feloe aliue that I am, whiche
neuer learned to swimme, and euen with
a trice latyng his bodie vpon his shielde o-
tergufet in stede of a cooke to stave him a-
boue water, he swimmied ouer the floodde
first of all his own selfe.

* This Nisa was a toun in India, builded by Bacchus. For there was
another Nisa in Egypt, where Bacchus was nouriced by the Nymphes.
There were also other townes mo then one or twaine of the same name
elsewhere, as testifieth the Geographers.

48.

Alexander pro-
nounced Achil-
les happye that
euer he was
bozne.

Makyng a iourney to Troie, and there
arriued, he decked and trimmed the image
of Achilles with garlandes, and saied, Oh,
happye art thou Achilles, that euer y were
bozne, to whom in thy life time, it fortun-
ed to haue soche a frend, and after thy deceasse
soche a trompet and displaier of thin actes.

Patroclus the
frend of Achil-
les in his life
time, and Ho-
mere the trom-
pette of his re-
nourme after
his death.

¶ Speaking of Patroclus and of Homere: of which
the one was vnto Achilles a mooste faithfull & tru-
stie frende, and the other, thzough all his whole
swerke entituled Iliad, cōteinyng. 24. volumes spres-
beth and bloweth about all the worlde, his glory
and renourme, now when he is dedde and gone.

* Patroclus a Locrensiā, the sonne of Menetius, when he had doen a mur-
der in his own countrey, fled into the countrey of Thessalia, vnto Peleus
the king there, to whose sōne Achilles he was derely beloved, and a mu-
quall louyng frende to him again, for he would neuer after forsake A-

chilles, but wente with the same to the battaile of Troie. And when Achilles (for displeasure and angre that Agamemnon king of Grece had perforce take a waie his paramour *Briseis*) would no more fight against the Troians, but did a long time forbear and refuse to come forth of his paullion vnto battaill, Patroclus did on his owne body, the armour and harnesse of Achilles, and minding thereon to make the Troians as feard (for of all thinges in the worlde, they could not abide the sight of Achilles) he bickered and fought with the Troians and was slaine with the handes of Hector. Wherefore Achilles to avenge his death, be thought himself again, & returned to battaill, slay Hector, and buried Patroclus honozably, & oft times did moche sacrifice to the Goddes at his tombe.

Where he was by the commune tal: 49.

king of many one reported to be a God, he saied that by twoo thinges especially, he did well perceiue him selfe to be a man or creature mortall, that is to wete, by slepe, and by compaigning with women.

By what arguments *Alexander* perceiued his mortalitee.

For that these two thinges did principally about all others discric the feblenesse of mannes bodie. As touching all thinges els, he was inuincible. For slepe is an Image and representation of death, and the acte of venereous copulacion a playne spiece of the falling euil. *Plutarchus* addeth hereunto that onely the infirmitie and wekenesse of mans nature is the breder and cause of werinesse, & of carnall pleasure.

Slepe an Image of death & the venereous acte a spiece of the falling euil

Being entreed into the palaice of Darius 50.

rius, when he saue a chaumbre of a great highth, and in the same, the bedde of estate, the tables to eate on, and all other thinges after a wondrefull gorgeous sorte furnished, even to the pointe deuise: why (*q Alexander*) was this to be a king. *Estimating* that it was vnnete for a king to gene him selfe

What *Alexander* saied, when he saue the palaice of *Darius*, so gorgeously appointed.

Wnnete for a king to gene himselfe to Darius.

ALEXANDER

seke to soche maner delices.

51. Thesame Alexander, whensoever he went vnto his bed, he would of a custome diligētly serche his robes, and all his wearing geare, and saie: hath not my mother (trowe we) put some point of delicatenesse or some superfluous thing here about my clothes? *¶* So greatly did he abhorre from delices more appertaining to women, then to mē.

Alexander abhorred effeminate delices.

52. Being brought vnto his handes a litle caskette or gardeniaunce, in whiche there was not founde among all that other riches of Darius, any one iewel either more precious or elles more goodlie to the eye. When the questiō was moued, vnto what vse it might best bee applied, eche man geuyng, one this auise, an other that. It will be the best thing in the worlde (q Alexander) wherein to keepe the Ilias of Homere. *¶* Esteemyng no treasure to bee more precious then thesaid boke. Soche was the cōcept of this king being in his lustie youth, & wholly in all behalves framing himself after the paterne of Achilles.

The precious casket, or delie or standishe of Darius.

Howe Alexander esteemed the Ilias of Homere, and why.

53. When Parmenio gaue thesame Alexander counsaill to set vpon his enemies by night, allegeing that otherwyse it would be a very great daunger, if he should opely by daye time auētūre bataill vpon so great a multitude, (for of the rumbering noyse rebeun-

rebouncing from a ferre, as it had ben the
 roving of the sea, thei might coniecture the
 contrarie part to be in maner a noumber
 infinite) he said: I came not hether to scale
 the victorie. ¶ Refusing to wynn the victo-
 rie by the defenie or aide of the darkenesse.

*The animosities
 of Alexander.*

¶ When he had read a long bible wzitten
 and sent to him from Antipater, in whiche
 lettres wer cōteined many surmised mat-
 ters and false cōplaintes against his mo-
 ther Olympias: It appeareth (q he) to be a
 thing to Antipater vnknown, that one
 teare of my mothers iyen, shal at al times
 washe away all epistles that come, be they
 neuer so many.

54.

*Antipater sur-
 mised false ac-
 cusations against
 Olympias the mo-
 ther of Alexan-
 der.*

*Howe muche
 Olympias might
 doe with Alex-
 ander with one
 teare of hir yea*

¶ When he had perceiued and founde
 that his sister bled wanton conuersation
 with a certain young man of excellent be-
 autie, he toke no displeasure therewith, but
 saied, to be a thing reasonable, or, to bee a
 thing to bee borne withall, that she also
 should in some behalfe haue prerogatiue to
 take fruction of being a pryncesse in a roy-
 alme, & forasmuch as she was a kinges daughter.
 ¶ Being of a muche contrarie mynde to
 this Emperour of Rome, who toke nothing more
 greuously, then the laciuiousnesse of his daughter
 and of his daughters daughters.

*Read of this
 the vii. lib. titl
 and xliii. apoth
 theemes of Aus-
 gustus.*

t. liij.

¶ When

56.

*The insatiable
ambition & des-
ire of empire
that reigned in
Alexander.*

When he had heard the Philosopher
Anaxagoras holding opinion and main-
teining in a certain lecture, that there were
worldes out of nouber, the reporte goeth,
that he fell on weping. And to his frendes
demaunding, whether any mischaunce had
befallen him, meete to wepe for, he saide:
haue I not, trow ye, a good cause to wepe,
in that, whereas there ben worldes innu-
merable, I am not yet come to be full lord
of one?

57.

*The Triballes a
people nigh vnto
to Hungarie.*

*Philippus wound-
ed in fighting
a field against
the Triballes.*

*Howe Alexan-
der comforted
Philippus taking
thought for
he should halte
at daies of his
lyfe.*

Philipp^s at the fighting of a certain field
receiued of the Triballes a sore wound by ha-
ving as pere thrust quite and cleue through
his thighe. And being afterwarde by the
cure and helpe of his Surgeon saued, and
recouered from perill of death, yet he toke
heauily, that the deformitee and disfigure
of humping on the one legge, whiche had
come to him by the saied wounde, did still
remain. To whome Alexander saied: sir,
take no discounfort to shewe your selfe a-
bode, but euer when ye sette forth your
foote to goe, haue minde on your valiaunt
manhood. And promise that ye shewed when ye
receiued this wounde. This sayng is ascribed
to others mo besides Alexander.

58.

If at any time, either in familiare co-
muni-

munication, or els at the table, there had come in place any contencion about the verses of Homere, one sayng this verse to be best, an other y^e verse, Alexander would euer moze allowe & prayse this verse here ensuing, aboue all the other verses in the booke.

What verse Alexander allowed best of all the verses of Homere.

Ἀμφοτέρου, βασιλεύς τ' ἀγαθός, κατ' ἐξός
τ' ἀρχηγός.

That is,

Both a good Capitaine to guide an armie,
And with speare & shield baltant and hardie.
He would mozcouer saie, that Homere did in this verse both make honourable report of the manhood and pꝛouesse of Agamemnon, and also pꝛophecie of the same to come in Alexander.

Alexander touched that Homere in collauding Agamemnon pꝛophecied of him.

At what time Alexander hauing passed ouer Hellespontus, went to see Troie, reuoluyng and castinge in his mynde the actes of aunciēt Pꝛinces of renoume, a certain persone promised to geue him y^e harpe of Paris, if he had any mynde to it. No, no, (y^e Alexander quickly again) I haue no neede at al of the harpe of Paris, sozasmuch as I haue alreadye the harpe of Achilles.

59. Hellespontus the narrowe sea betwene Grece & Asia.

Alexander hauing the harpe of Achilles, cared not for the harpe of Paris.

Achilles beyng on his owne partie a knyght stoute and actiue, vled euer moze on his harpe to plaie songes of the laudes and prayses of hardie men and valiaunt, where as Paris with his harpe

Paris the sonne of Priamus king of Troie, of whom is noted afoze in the last booke.

ALEXANDER

apophthegme of Aristippus. of did nothing but twang sonde fantasies of dalliance and lasciuiousnesse.

60.

The women of Darius his court were his wife, his mother, and his two daughters.

Hephaestio some what bigger made, & taller of personage then Alexander Sygambri the mother of Darius.

On a tyme he went to see the women of Darius his court, taking Hephaestion with him. And this Hephaestion (because he went at that tyme in the same maner apparell that the king did, and also was of personage somewhat bigger made then he) Sygambri the mother of Darius kneeled vnto, in steede of the king. And when she had, by the noddling and becking of those that stood by, well perceiued, that she had take hir marke amisse, she was muche dismayed withall, and begonne of freshe to doe hir dutie vnto Alexander. Anon sayed Alexander: Mother, there is no cause why to be dismayed. For this man to is Alexander. *¶* Doyng to wete, that his frende, was a seconde Alexander.

61.

When Alexander coming into the temple of Hammon was saluted by the priest, or minister there.

** Plutarchus writeth certain sayings to as firme, that the minister welcomed hym in*

When he was come into the temple of Hammon the minister there, being an auncient saige father, welcomed him with these wordes, All hail * my sonne, and it is not I that doe call thee by this name, but the God Iupiter. When saied Alexander, I take it at your hande O father, and wilbe contented from henceforth to be called your sonne vpon condicion, that ye graunt vnto me

to me the emper, and dominion of all the whole worlde. The priest went into the priue chauncell, and (as though he hadde spoken with God,) came forth againe, and answered that Iupiter did by assured promise make him a graunt of his bounne that he asked. Then eldest sons saied Alexander. Now would I fain knowe, if there be yet remaining unpunished of any of those persons whiche killed my father. To this the priest thus made answer: As many as put their handes to the sleing of Philip- pus, haue receiued condigne punishment for their offense euery one of them, but as for your father, no mortall creature hath power to destroye, or to werke displeasure vnto, by laiyng awayte for him. **S**ignifying that he was the sonne of Iupiter and not of Philip- pus.

Where as Darius had set his armie ro- yall of a wondrous great noumbre, in a readinesse to fight, Alexander was taken with a meruailous dead slepe, in so much that being euen in the daie time, he coulde not holde vp his hedde, nor awake. At the last great perill and daunger being eu- en at hande, his gentlemen entring his bedde chaumbre, made him to awake. And whe-
they

Greke, & im-
ding tenderly &
gently to salure
with this word

παῖδιόν,
sonnekin, or
little sonne, & s-
ped a litle in
his tongue and
by a wrong pro-
nunciation in-
stead of

παῖδιόν,
said παῖδιός
which being di-
uisied into two
wordes παῖ-
διός, soundeth
the sonne of
Iupiter.

Alexander mas-
de to beleue,
that he was the
sonne of Iupiter
and not of Phi-
lippus.

62.

Plutarchus
in the life of
Alexander saith
that Darius had
in his armie vi-
hundred thous-
sand fighting
men, besides
those whiche
were in his na-
ue on the seas
Alexander take
with a dedde

ALEXANDER

*Hee euē in the
daye time whē
Darius laye in
the campe rest-
ed by every houre
to see vpon him
what he saied
when he was
awakened.*

they saied vnto him, that they meruailed
how he could in that present state of his af-
faires be so quiet and boide of all care, as
to slepe so soundely. *Mary* (q he) Darius
hath deliuered and quite discharged me of
great carefulnesse and trouble of mynde,
in that he hath gathered all his puissaunce
together into one place, that we may euen
in one daye trie, whether he shall haue the
soueraintee, or els I.

*The Corinthi-
ans made Alex-
ander free
burgesse of
their citie,*

63. The Corinthiās had by Ambassadours
geuen to Alexander Magnus to enioye the
right of all their libertees and franchise.
This kynde of pleasure doing, when A-
lexander had laughed to skorne, one of the
Ambassadours saied: Sir, we neuer yet
vnto this daye made any for euer free of
our citie sauing now your grace, and ones
afoze time Hercules. This heard, Alexan-
der with all his herte, accepted the honour
vnto him offered. *¶* Whiche honour, partely
the raritie made vnto him acceptable, and part-
lye, that he was therein ioyned with Hercules, a
knight of moste high prayse and renoume.

64. At the siege of a certain citie, whyle he
serched for the weakest places of y walles,
he was stricken with an arrowe, but yet he
would not leaue of his purpose. *¶* Within a
whyle

whyle after that, the blood being staunched, the anguifhe of the drie wounde encreaced moze and moze, and his legge flagging down by the hoxses fyde, by litle and litle was all aslepe, and in maner sterke lise, he being of force cōfeyned to geue ouer that he had begonne, and to call for his Surgeon, saied to soche as were present: Every body reporteth me to be the sonne of Iupiter, but this wounde saith with an open mouth, that I am a mortall manne.

Alexander acquainted & knowledged himselfe, to be a mortall man.


One Xenophantus customably vsed by certain measures plaiying on a flute, to set Alexander forthwarde to battaill. And all persones moudring that musike should be of soche force & power, one among them saied: If Xenophantus be soche a cunning doer, leat him plaie some measure to call Alexander home againe from makinge warres.

Meaning that it was no very high point of cunning to bring a body to the thing, wherunto the same is of him self propense, and of his owne propre nature inclined.

ANTIGONVS

¶ The sayniges of Antigonus the firste kyng of the Macedonians

¶ This Antigonus was of all the successours of Alexander moste puiſſant and mightie. And Plutarchus in the life of Demetrius saith that Antigonus had by Stratonice the daughter of Corthaeus two sonnes, of which the one is called (of his brothers name) Demetrius, and the other (of his fathers name) Philippus. And the same Plutarchus in the life of Paulus Demilius, and els where in mo places then one saith, that this Antigonus then by the title of his birth and descente, claimed to haue the name of a king, and first begun to reigne in Asia, after the deceasse of Alexander. Abeit (as the said Plutarchus in the life of Demetrius testifieth) the successours of Alexander wer not euē at the first called kinges, but certain yeres after, when Demetrius the sonne of Antigonus, had on the sea subdued Ptolomeus the king of Egypt, & had destroyed al his name, then came one arisodorus a Milesian from Demetrius in post, & salued antigonus by the name of kyng. Then Antigonus not onely in his owne partte and behalfe vsurped the name, he honour, the estate, & the ornaments and armes of a king but also sent vnto his sonne Demetrius a diademe, that is to saie, a kynges crowne, together with letters, in which he called him a king. Antigonus reigned xxi. yeres, and kepte in the time of his reigne many warres, and at last was slain, and died even in the field.

- I.  Antigonus was an egre and a sore man, in taking exaccions of money of his subiectes. ¶ hereupon, to a certaine persone, sayng, I wis Alexander was no soche man: a good cause why. q he again, for he reaped Asia & had all the eres, and I doe but gather the stalkes. ¶ As sayng

How Antigonus exauled his greuous exaccions of moneye of his subiectes.

ning that *Asia* sometime the richest and welthiest countree of the worlde, had been afore his tyme spoyled by *Alexander*, and that he must be glad and faine to scrape together what he might be able to get among them, hauing been afore in such wyse pillled, and left as bare as *Job*.

Alexander spoyled *Asia*, & left it as bare as *Job*.

Beholding on a time a certain of his 2.

souldiours to plate at the balle, hauinge both their iackes and their salettes on, he was highly well pleased with the sight

therof, and commaunded the capitaines of

thesame soldiers to be called and sette, to

thintent to geue them thanke, & to prayse

them in p[re]sence of their capitaines: but

when woorde was brought him, that the

saied capitaines wer drinking and making

good chere, he cōferred their captainships

vnto those actiue souldiers, whiche hadde

plated at the balle, in theit harnesse.

All vnder one both punishing the sluggish-

nesse of the capitaines, and with honour and pro-

mocion rewarding the actiuitie of the souldiers.

Euery bodie meruailing that wher in 3.

the beginning of his reigne he had been a

very soze man, nowe being stricken in age,

he gouerned his royallme with all mercie

and gentlenesse: At the beginning, saileth

he, it behoued me to haue a kingdom, and

at this daie I haue more nede of glozy and

benenolence. ¶ Denying, that an Emper is

offe

John Antigonus used celebration of his capitaines which late did bringe whyte these souldiers crettified them selfs with plating at the ball in their harnes

Antigonus in the beginning of his reigne, a soze man, but in the later end full of all mercie and gentlenesse.

ANTIGONVS

ofte times by the sword and by roughnesse purchased or acquired, but thesame not retained, or long yeares continued, without the honest opinion that the subiectes haue of their king, and the heretie good wil of the prince mutually towarde his subiectes.

4.

What Antigonus answered to his sonne being muche inquisitive when the campe should remoue. Albeit Plutarchus nameth that it was Demetrius that was so inquisitive.

The ententes & purposes of princes ought in no wise to be vttered in time of warre.

The same Antigonus vnto his sonne Philip being full of questions in presence of a great noubre, and sayng: Sir, when shall we remoue the campe: thus answered: what, art thou afearde, lest thou alone of all the coupanie shalt not heare the troumpette blowe? ¶ Noting the lacke of experience and skille in the young man, in that he would in the hearing of a great compaignie moue soche a question to his father, whereas in time of warre, the ententes and purposes of princes, ought in no wise to be vttered ne disclosed, but as often as the campe must remoue, a troumpette giveth a knowledge therof to the vniuersall multitude all together.

5.

How Antigonus disappointed the purpose of his sonne, seeking to be lodged in an house where his loue was.

When his sonne the saied Philip being a young man, had made wondrous earnest request and suite to haue his lodgeing appointed him at a wedoes house, that had three faire & wel fauoured daughters, Antigonus calling for the knight herbingger, saied vnto the same: wilt thou not see my sonne boyded out of soche a streight corner? ¶ He did not discric howe the young mans herte was set, although he knewe the same to seeke

to seeke wheron to bestowe his loue, but founde
an impedemēt by the narrowe rōume of the house
in which ſwedoc liued with hir thre daughters.

After that he had perfectlie recovered of 6.

a soze diseale and maladie, well (saieyth he)
al this is no harme. For this sicknesse hath
giuen vs a good lesson, not to be proude in
hart, sozasmoeche as we be mortal. And who
had taught this Heathen kyng soche a pouncte of
philosophie, mete & worthy for any christia hart?
His frendes lamented and bewailed, as a great
euill, that he had been so soze sicke, but he enter-
preted and toke, that to hym thereby had redou-
ded moze good then euill. The maladie had made
his bodie leane, and bare of fleshe, but it endued &
replenished his harte with sobernesse and humi-
ltee. It had thewduy abated the strenght of his
bodie, but from his harte it pulled aswae insolenc-
cie, that is to saie, presumption in takyng highlie
vpon hym, whiche is one of the mozte perillous
diseases in the worlde. And therefore the matter
goeth not all of the wurst, when the lighter ma-
ladie either sozefendeth and debarreth. or els ex-
pelleth and driueth out the greater.

Sicknesse put-
teth vs in re-
membrance not
to be proude in
hath forasmuch
as we bee more
talle.

**Intolerance one
of the most per-
nicious diseases
in the world.**

It goeth not al
amisse, whē the
lighter disease
shifeth alwaie
the grater.

Hermodotus a Poete had in his versis, 7.

written Antigonus to be the sonne of Iupiter. Antigonus readyng thesame, sated: to this thyng was that pissepot bearer, neuer made priniue, noz of coulsail by me. **A**fter a very pleasaunt sozte, mocking the flaterie of the Poete, and with no lesse humilitce, agnifyng & knowlegyng the base linage that he was come of. **I**n comparison of beyng sonne to Iupiter, I as a son

The humilitee
of Antigonus.

Lasanius.
Lasanophorus.

D.I.

is Breke

ANTIGONVS

is Greke and Latine for an yearthens pissepot, or chamber vesselle, and thereof Lasanophorus, a chamber, or a grome of the scoole, so that if Antigonus wer the soonne of Iupiter, the same thing had vnto that presente houre escaped vnknoſwen, as well to his grome, whose dailly office it was, to giue vnto hym his vzinall in his chamber, as also to him self the saied Antigonus.

8. A certain persone sayng, that all thynges wer honest and iuste, or leefull for kinges to do: by Iupiter, saith Antigonus, and euē so thei be, for the kinges of barbarous wilde, and saluage nations, but to vs that knowe what is what, those thinges onely are honest, whiche be honest of themselves, and onely soche thinges leefull, or stāding with iustice, which are of their nature iust and leefull in verie dedde.

Whom Antigonus answered one, sayng al thinges to bee honest & leefull for kinges to dooe.

To good kyn- ges onely soch thynges as honest and iust as been in verie dedde honeste and iuste.

A king is not the reule of honeste and of iustice, but the minister of the.

He did with high grauttee dampe and put to silence, the flatter- yng wordes of the partie, by whose mynde and will all thinges should be permitted as leful vnto kinges and gouernours. For truly a kinge is not the reſole of honestee and of iustice, but the minister of theim. And would God the eares of christian Princes neuer heard any lyke wordes spoken, or if they did, that they would with seem- bleable seueritee reiecte and abandon the same. For what other thing saien those persones, who are alwayes harping on this streng, and synging this songe, that soloeth: what standeth with the liking and pleasure of a Prince hath the force, strength and vertue of a lawe. And those who doen affirme a king not to be vnder bond or sub- iection

section of any lawes, and soche as doen attribute and assigne vnto a king twoo distincte powers, the one ordinate, and the other absolute, of which the first may doe no more nōr no other wyse, but as the lawes and statutes of a royalme, as couenauntes and bargaines betwene partie and partie, and as leages and agrementes publique betwene royalme and royalme doen require, & the other, whatsecuer stādeth with the pleasure, appetite, and phausie of the Prince.

Marfyas the bzother of Antigonus had 9.

a matter of suite and trauerse in the lawe: but he besought the king that the matter might be heard, and a secrete court purposely holden at home within his house for it. To whome Antigonus in this wyse made answere. If we doe nothing but according to iustice, it shalbe muche better yf it be doen in open courte, and in the face & hearing of all the people.

The naturall zeale and tendre loue towarde his owne brother coulde not obteine of the king, to haue so much as one vote of the lawe or of the ordre of iustice released. And as for Marfyas he cloggued & bound on all sides with this saynge that could not possible be auoided. If y knowe thy matter to bee naught, why doest thou sue, or trauerse the lawe: if thou know thy cause to be good, and the lawe to be on thy side: why wouldest thou auoide to haue all the world priue to it, and labourest in any

What Antigonus said to Marfyas his brother beseeching that an accord of his might be heard and iudged in a secrete place, and not in open courte.

The bright iustice of Antigonus.

ANTIGONVS

It is to be gret
ly mistrusted, if
one labour to
bring a matter
of open court
into a secrete
chamber.


Wise to haue a matter of open court to be
doen secretly in hugger mugger, assured
there, not to escape or auoide the sinistre,
mistrusting of al the countree, yea although
thou shalt cast thine aduersary, and haue
the matter rightfully to passe with thee?

10. **W**here he had on a time in the winter
season, constrained his army and tentes to
be remoued, vnto a place where was no
store ne prouision of thinges necessarie, &
for that cause certain of the souldiers spake
many naughtie wordes of reproche by the
king, not knowing him to be euen at their
polls, he put abode the loures of the
tente with a ruttocke that he hadde in his
hande, and saied: Sirs ye shall bessewe
yourselves, except ye go serther of to speake
euill of me. **W**hat thinge moze full of
mercie then this worde of pleasaunce? or what
thing moze full of pleasaunce then this deede of
mercie: he sembled and made as though he toke
not indignation or displeasure for their speaking
euill of him, but for that they did it so nere his nose,
that they might easely be heard of the partie, on
whome they railed.

The lenitie &
mercifulnesse
of Antigonus.

11. **U**nto one Aristodemus (who was one
of the kinges priue chambze nere and fa-
miliar about him, but descended) as it was
thought (of a cooke to his father) vnto this
Aristodes

Aristodemus, auising him to abate some what of his great charges, and of his bounteous geuing rewardes and fees, he said. Aristodemus thy wordes doe smell and savour all of the gruell.


 Couertely and by a pteatie colour telling him that sparing, pinching and playng the nygardes or haynes, belonged to cookes, and not to kinges: and therefore that he the saied Aristodemus in soche counsaill geuing had no remembraunce ne consideration with whome he was of household in high degree, fauour, and acceptation, but of what man to his father he was descended.

How Antigonus answered one Aristodemus, auising him to abate of his charges & pensions giuing.

Bountie & largesse is befalling for kinges

When the Atheniens, to shew honour 12.

unto Antigonus, had admitted & recordd or enrolled a bondman of his in the nūber of their frē citezēs or burgessees, as though the same had ben come of an honest stocke, or had ben bozne out of seruitude and bondage. It is no point of my minde or wil (of Antigonus) that any citezen of Athenes should come vnder my handes to be scourged with whippes.

 Signifying to bee a thing of their own voluntarie doynge, and of their owne handie working, that he might lawfully scourge, or beate with whippes one citezen of Athenes, beyng & remaining still his bondman: but yet in the citee of Athenes many mo the one to had well deserued to be whipped of the king, for that asmuche as in theim laie they released and made free another mans bondseruaunte,

What Antigonus saied, when the Atheniens had made a bondman of his free citezen among them.

In olde time it was lefull for the maisters to beate their bondseruautes with rodde, or to scourge them with whippes at their owne pleasures, & as often & asmoch as them lasted,

ANTIGONVS

13. A certaine young stieplyng, beyng a
disciple oz scholare of Anaximenes the rhe-
torician, pronounced in the p̄sence of An-
tigonus an Oration deuised and made by
his maister not without great studie, and
the young thing taught afore foz y nones,
and purposely brought in to pronounce it,
(As though the Oration had been of his own ma-
king, and that it might none otherwise appeare vnto
the king.) And so when Antigonus in the
midde of geuing audience vnto the pro-
position (being desirous to be certified and
to haue knowledge of whatsoeuer it was)
asked a question, and the young mā forth-
with had sodainly stopped in his matter
not able to p̄ceade in it, noz hauinge a
worde moze to saie: why helme saiest thou
(o the king) was not this also drawn and
copied out foz thee afore in a booke.

Wosome Ser-
mons and ora-
tions of an oz
ther mannes
making.

That this Kyng iudged contrarie to all
reason and reprocheable, in one that was in
maner but euen a very childe, the same now at
this daie is accounted an high point and royall
thing, that is, euen graund seignours hauing to
saie before kinges and princes, to cunne by herte,
and to rendze again after the maner of an oration
oz sermon, hauing ben in making a whole halfe
yere together with soze labour and study by some
rhetoricia oz learned man hired thereunto. And
many times it chaunceeth, that soche persones,
(yea euen no body at all breaking their tale) foz-
getten

getten themselves, and fallen cleue out of their matter, & maken all þe presence to laugh at them.

Hearing one other rhetoritian rolling 14.
in his peinted termes, and telling his tale

after this curious sozte $\chi\iota\omicron\nu\omicron\beta\omicron\lambda\omicron\varsigma$ ἡ ὥρα *Antigonus was moche offended with a Rhetorician vsing ouer curious ynkes hometermes in telling his tale*
 $\gamma\epsilon\nu\omicron\mu\acute{\epsilon}\nu\eta$, λειποβότανεῖν ἐποίησε τὴν χώραν
that is, the snowe casting season nowe coming in place, hath made this climate vtterly desolate of herbage, oꝛ hath bzought this climate to cleue disherbageing: why (w he) wilt þe not surceasse to deale with me, in thy termes, as thou doest with the simple innocentes of the cominen people.

The king was muche offended and displeased with the ouer exquisite maner of telling his tale, with the which maner curious filed termes that Rhetoricians vsen to set out their peinted sheath among the vnerperte oꝛ ignoraunt multitude of the people. But the same to do before a king was an abusing of the Princes patience. In stede of these wordes, $\chi\iota\omicron\nu\omicron\beta\omicron\lambda\omicron\varsigma$ ἡ ὥρα, the snowe casting season, he might haue saied, the wynter season. And these wordes, λειποβότανεῖν ἐποίησε, *A Climate is a region oꝛ coast of a countrie.*
that is, hath bzought this climate to cleue disherbageing, smellen all of the inkehoꝛne, and maye scarcely be well licenced vnto a Poete, & muche lesse to an Orator.

Vnto Thrasillus a Cynique asking of 15.
him, in the waye of a rewarde a grote oꝛ
fir pence: that is no rewarde soꝛ a kyng to
geue (w he) The Cynique estsons replieng
How Antigonus defeated a Cynique Philosopher asking a reward of him.

v. liij.

well

ANTIGONVS

Of the valour
of a drachme &
a talent it is no
ted above in the
second e lairng
of *Aristippus* &
xlii. leafe.

How *Antigonus* 16.

ed his sonne
Demetrius. whē
he seth forth
with an armie
to deliuer Grece
Wher it is a-
foze noted that
Antigonus had
two sonnes, &
named the one
by his brothers
name *Demetri-*
us, & the other
by his fathers
name *Philippe*,
Plutarchus saith
that soche was
his fame & hute
that went of
him. Albeit (*saith*
Plutarchus
in the life of
this *Demetrius*)
many chronicleers
haue left in wryting,
that this *Demetrius*
was not the sonne
of *Antigonus*, but his
brothers sonnes sonne.
For the father of
Demetrius being de-
ceased, and his mother
being married vnto
Antigonus, *Demetrius*
being a very young
infant, was beleued
to be the sonne of
Antigonus, and made
the more, because
that *Philippe* being
twoo or thre yeares
younger of age then
Demetrius died, and
Demetrius was by
Antigonus made his
heire apparaunt,
to succede him in
his crowne and
empier.

well, then giue me a talent: nay (q' he) that
is no mete reward for a Cinque to receiue
So on both sides he defeated and disapointed
the importunitiee of saucinesse of the crauer that
would not be answered, whom he deamed not
worthie to haue any good doen hym.

When he sent his soonne *Demetrius*
with a great nauie, and with a great puiſ-
ſance of soldiers, for to deliuer the Grekes
and to set theim free from all yokes of ho-
mage, or forren subieccion: he saied, that
glozy and renoume was like a beaken, en-
kendled or set on fire from Grece, as from
a mountain with an high top, to extende &
sprede light ouer all the whole vniuersall
worlde. Wherbyng forthward the yong mā.
with desire of glozie, to make hym doe the part of
a valiaunt knight, forasmoeche as by so doyng, the
bruite of that same his high praise and commen-
dacion was not to be hidden or pēded, within the
limites and pēcintes of Grece, but rather to ren-
abroade, throughtout all coastes and partes of the
worlde, by reason of the greate fame and name
that Grece had euerie where all readie.

17. The Poete *Antagoras* he founde on a
time

time in his tente lething a counge, & bus-
sily stiering y^e panne with his own hands:
and standing euē herd at his polle behind
him, he saied: doest thou suppose **¶** Anta-
goras that Homere, when he wroote the
actes of Agamemnon, & did sethe cōgres
as thou doest now? **¶** To this saied Anta-
goras again: And thou sir king, doest thou
suppose that Agamemnon in the tyme of
doing those noble actes, made soch curious
searchyng as thou doest, if any bodie in the
hosse sodde any Councers? **¶** The Kyng
toke paciēty & in the good part, to be pated home
teste for ieste, euen as though the matter had ben
betwene tswoo familiare plaifeers eguall of degre
or feloes like.

The familiare
telling betwen
the king Antigo-
nus, & the poete
Antagoras.

* Agamemnon
the king of My-
cenæ, and of all
the Argiues, the
sonne of Atrius
and the brother
of Menelaus hig
of Iacedamon,
(for whose wife
Helene, all the
kings of Grece
made warre as
gainst Troie.)
And Agamemnon
was the hedde
and chief king

of theim all. But at his retourne from Troie he was slaine by his
owne wife Clytemnestra, by the helpe of Egipus who kept hir by adulter-
ie, because he had (as Clytemnestra supposed) slaine Iphigenia his dought-
er and hies in sacrifice vnto Diana, at the porte of Aulis, when he Gre-
kes should take their viage towarde Troie.

Antigonus had on a season in his dreas 18.
ming, seen Mithridates reping goldē cozn,
and therfoze laied awaite to haue thesame
Mithridates by the backe, and to despeche
hym out of the wate. And when he had o-
pened this matter vnto his sonne Deme-
trius, he bound thesame by an oth, to make
no wordes at all of it. **¶** Wherefoze Deme-
trius taking Mithridates in cōpaine with
hym,

The faithful-
nes of demetrius
towards Mithri-
dates his friend

ANTIGONVS

saung his oth
brought, & not
breaching the ch
maundemente
of antigonus.

* Of this Mithri
dates kyng of
Pontus, it is writte
ie that he was
a mā of a migh
tie great stature
strong of bodie
of a noble coun
rage, of excellēt
wit and pollicie
and of incredi
ble memorie.
For where he
was kyng of.

him, wēt walking vp and down on the sea
banke, & with the nether ende of his spere
wrote in the sande, as foloweth, Mithridates
auoide the cōtree. Mithridates well per
ceiuyng what the matter meant, fled into
Pontus, and there reigned as kyng, al the
daies of his life after. ¶ But this historie,
forasmuche as it is no apophthegme, (for an apoph
thegme consisteth in woordes spoken) seemeth to haue
been put in by some other bodis. ¶ Then by Plus
tar chus who compiled the treatise of apophthegmes. albe
it woordes after soche sort, and for soche purpose writ
ten, maie haue the force, strength, and place of woordes,
with the tongue and voice pronounced.
nations, it is certain that vnto euerie of the same, severally he made la
wes, and kept courtes, and ministered iustice in their owne tongues, and
that during the time of his reigne, whiche continued by the space of .16
yeeres, he neuer needed the helpe of any interpreter betwene him and
any of the nations being vnder his obediēce & subiection, but would
talke withall and singular persones of the said nations in their owne
languages. He kept warre against the Romaines many yeeres. At last
he was discomfacted by Lucius Scyllax, and viterly overcome by Por
cius Magnus. And at last being besieged in a certain castle by his owne
sonne, he toke poyson to destroye himselfe, but when he sawe that it
would not worke vpon him (for he had by the cōtinuance of long and
many yeeres, accustomed himselfe to take euery daie preseruatiues &
immediatly vpon the preseruatiues to take poyson purposely, that if
any soche chaunce fell it might not hurte him) he called one of his tru
stie seruautes to slea him, and where as the sclaue being with the very
sight of his master dismayed, failed in herte, nor had the power to exe
cute that deed Mithridates called him backe again, and helped his hand
to the ministration of cutting his owne throte.

19. When the frendes of Antigonus adui
sed hym, that in case he should winne and
take the Citie of Athenes, he should sen
se and ward the same with strong fortresses,
and

and sure garisons, to thende that it might
no moze fall to rebellion, & that he should
with most earnest cure and diligence kepe
it, as the foundament, the state, or the lea-
ning poste of all Grece: he aunswered that
he had euermoze been of this mynde, that
he beleued none to be a moze sure fortreffe
or garison of a royalme then the beneuo-
lence and hertie loue of the subiectes to-
wardes their p[ri]nce.

*Athenes the foun-
damente of all
Grece, and the
onely poste to
leane to.*

*The most sure
garrison of a
realme, is the
beneuolence of
the subiectes
towards their
p[ri]nce.*

The same Antigonus when he heard 20.

repo[r>ted that all y other kynges of Grece
had conspired his destruction, woundrous
presumptuously aunswered, that he would
with one stone, & with one thought make
thē al to take their heeles and to ren every
man his waye, euen as one should spzing
a whole flight of byrdes pecking vp corne
newly sown.

*What Antigo-
nus saied, when
it was shewed
him that al the
other kynges of
Grece, had con-
spired his ex-
termination.*

But neuertheleffe in this bat-
tall was Antigonus slain, and Demetrius vanquished and
put to flight, and al their kingdome spoiled, and par-
ted among Antiochus Seleucus, and the other p[ri]nces
that made warre against them, as testifieth Plutarchus
in the life of the saied Demetrius.

When Antigonus had camped in the 21.
brolves or edges of felles and chiefes, and
in places all vneuen and full of pittes, ari-
sing and hanging in height muche aboue
the plain champion ground, Pyrrhus af-
ter pit

ANTIGONVS

This was at the siege of Argor a noble citee in Achaia. For Pyrrhus & Antigonus came thither both at one time, and both in mynde and purpose to win the citee. But the Argives sending to either of them Ambassadors, & praisynge them to holde their handes, and to abstaine from doing iniurie to a fozen citee whiche neither of them bothe had anye right or title vnto. Antigonus promised to departe and gaue vnto the Argives in hostage thereof his sonne Alcyoneus. But Pyrrhus, where as he promised to doe thesame, yet did it not, but by night entred the citee by hawares and unknowynge to the Argives till he was euen in the midstes of their high streete. Then were the Argives faine to desire Antigonus to come with aide and rescue and so he did. And ther and then was Pyrrhus slaine.

22. Antigonus beyng asked the question, whiche of all the capitaines of his time, he iudged to surmount all others in worthinesse, Marie, *Pyrrhus (q he againe) if he might liue to be an old mā. He gaue not a determinate sentence, that Pyrrhus was alreadie the verie best, but that he was like to be the principall best in deede, if age & continuance of tyme might acquire, the experience and perfect knowledge of thynges.

*Pyrrhus was King of the Epivotes (a nation betwene Macedonie and Illyricum whiche Illyricum is now called Slauonie) moche praised of all

writers, for a gentle and a courteous King, wittie, politike, quick in his iudgement, adventurous and hardie, and of soche a stiering nature, that

as *Plutarchus* in his life testifieth) neither hauing gotten any victorie
or conquest, nor yet being vanquished or overcome, he could quiet him
self to be in rest and peace. And *Plutarchus* in the life of *Anniball*, and als
so of *Titus Quintius Flaminius* telleth, that whē *Scipio* among many other
thinges, required *anniball* to shewe him, euē as he thought in his minde
whom he reputed of all that euer had been, or were then alive, to be the
moſte worthie and moſte noble capitaine of an army, *Marie* (q. *Annibal*)
Alexander the greace. I esteeme to be chief and principall, and next vnto
him *Pirrhus*, & my self the third. And of theſame *Pirrhus* he ſaied at an
other time, that if he had had the ſeate to hold and kepe an Empire, as
well as he could achue and winne it, he had had no couſin. At this was
doen when *Pirrhus* would haue taken the Citie of *Argos*, as is ſaied in
the annotacion of the apophtheyme next afore going.

Theſame *Antigonus* ſeyng one of his 23.

ſoldiours, beyng in all behalſes, or, at all The tenderneſſe
of *Antigonus* to-
wardes his ſol-
diours if thei
were ſicke.
aſſaies ſtoute and valiaunt, and ſoreward
or preſt to enterpriſe all maner haſardes or
auentures, to bee not verie well at eaſe in
his bodie, demaunded what was the mat-
ter, that he looked ſo pale and wā of colour.
When the partie had cōfeſſed vnto hym a
proue diſeaſe, lying within his bodie. *Antigonus*
commaunded his Phiſicians, that
if it might poſſibly by any meanes be doe
thei ſhould giue medicins that might cure
him. But the ſoldier being now clene ridde
of his maladie, begō to ware euill willing
ſlacke, & lothe to fight, and with leſſe ſore-
wardnes, to put himſelf in any perilles or
daungers. The king greatly meruailing
there at, asked of him, what was the cauſe
of his minde ſo chaunged. Then ſaied the
ſoldiour;

ANTIGONVS

Felicitie mas
heth menne ti
morous and
false harted.

Soldiour: for soth sir, euen you and no man
els hath been the cause. For when I liued
in continuall anguillhe and pain, I had no
feare of my life, beeyng in soche case, but
now, sens by your meanes, my life is beco
moze dere vnto me, I am moche moze cha
rie, that it maie not be lost.

24.
This Antigon^{us}
was the firste
king of h name
and there was
besides him an
other Antigon^{us}
the secde king
of Macedonie.
Soche persons
as for Empire
or for glorie
doen inuade fo
ren citees, can
not saue the la
wes of Justice
bpight.

Antigonus the first vnto a certain So
phiste, offryng him a booke, conteinyng a
traidise of iustice, saied: certes thou art an
vnwise man, whiche, where thou seest me
with all ordeinaunce of warre, iwerkynge
and doing mischief, to y citees of fozeners,
yet neuerthelesse, wilt nedes talke to me of
iustice. ¶ This meanynge was, that soche per
sones as either for the enlargynge of their domi
nion, or els for to purchase glorie and renoume,
doen make warre vpon alien citees, or fozen coun
trees, can not saue the lawes of iustice bpight.

25.
With what
wordes Antigon^{us}
gaue a talēt
vnto Bias, of
whose impo
rtune crauyng
he could not be
ridde,

Antigonus the first, when he had often
times suffred Bias importunatly, trouble
ing him with begging this and that: at last
beyng ouercomed with werinesse thereof,
sirs [q he] deliuer vnto Bias a talēt, though
it bee perforce and againste my stomake.
¶ Signifying that Bias had not with his good
harte and will, obtained that benefite, but rather
had forceably and by violence extorted thesame,
with impoxtune and endelesse crauyng.

Antigonus

Antigonus, when he had heard in the
 berke night season, certain of his soldours
 wishyng all the mischief possible, vnto the
 kyng, that had brought the into that euill
 pece of waie, and into that moire, not pos-
 sible to wade thzough, or to geat out of, he
 came to them that were moſte encombred,
 and when he had dispeched them out of the
 moire (the parties not knowyng who had
 succoured and holpen them, so wel to passe
 thzough it: now (q he) curse Antigonus by
 whose fault ye haue fallen into this encō-
 breaunce, but wishe well to thesame, and
 prae for him, that he hath now recovered
 you againe, and brought you out of this
 goulfe or quauemoire. ¶ With this sole a-
 uengemēt, was the right noble hart of this kyng
 contented and satisfied.

The exceeding
 humanite and
 most noble hart
 of Antigonu, in
 auenging euill
 wordes spoken
 by hym.

The same Antigonus whē the Grekes
 wer besieged, in a little pretie pile or castle
 and the same Grekes, vpon thaffiaunce and
 boldnesse of the place (because it was a verie
 strong holde, or so small a thing) setting their ene-
 mie at naught, made moche and great ie-
 styng, at the defozmites and blemishes of
 Antigonus, and made many mockes and
 skoznes, now at his diwarfische low stature,
 and now at his nose as flat as a cake, bzui-
 sed

Antigonus losse
 of stature, and
 hauing a flatte
 nose.

What Antigon-
 us saied when
 the Grekes, whē

ANTIGONVS

he besieged in
a castle, tested &
tailed at hym
ouer the walles

How men take
prisoners in
battaill, wer b-
sed in old time

The humanitie
of Antigon⁹ and
lenitee toward
his enemies.

* Silenus was
the foster father
of Bacchus, who
for his monstrous
ous misshape, &
for his fonde

sed or beaten to his face: I am glad yet (of
he) and trust to haue some good chaunce and
fortune by it, now that I haue * Silenus in
myne armie. And after that he had with
lacke of vitailles, brought those choploges
or greate praters, as lowe as dogge to the
bow (as the maner is to do with soche per-
sones, as are take prisoners in warre, that
is to wete, soche as maie doe good seruice
in warre to be appointed, sorted, and pla-
ced vnder one baner or an other, emōg the
ordinarie soldiours, and the residue to bee
offred to sale by an open crie) he sated that
he would not doe so with them neither, sa-
uing for that it was expedient for them, to
haue some maister, to correcte and punishe
them, which had soche naughtie tongues.

¶ This sayng I suppose to be al one with that
whiche Plutarchus maketh mencion of, sayng that
it is otherwise tolde of Seneca.

tores, Iupiter, Apollo, Mars, Bacchus, Mercurie and Vulcan, and the vnuer-
sall compaignie of the Meticall Goddesses, used for their scole (soche as
our princes and noble men haue now of daies) to make hem sport and
pastime to laugh at. For it was an euill disfigured awfull body, crease
shouldered, short necked, snarled, with a Sparowes mouthe, full of in-
gracious pranks of laughter. clad in a foolers cote neuer without his
bellic and his cockes combe, and his instrument whereon to play too-
die loobie bagpipe, moche after the facion of foolers (soche as are exhi-
bited in Mouche daunces, and soche as are painted in many papers or
clothes with wide mouthes, euer laughing with their Zelle, tawny fool-
les hoodes on their heads, with long asses eares) By the paterne and
likenesse of this Silenus, wer deuised and made in old time, to set in the
galeries and chambers of noblemen, little monstrous and euill mis-
shapen

haven Images, so wrought that they might be taken one piece from another, and that they had leaues to fold and to open. These Images being shut close represented nothing, but the likenesse of a sonde and a euill fauoured mishappen bodie, made like a foole, blowing on a bagpipe, or a shalme, or on some other facioned pipe, but the same being vnfolded and spread abroad, shewed some high mistickall matter, and some excellent piece of worke full of maiestee, moste contrarie to that it shewed, to be at the first view when it was shut. Wnto this sort of Images doeth Alcibiades in the worke of Plato, entituled, the Banquet, compare and liken Socrates, because the same was a moche other maner man, if one sawe him throughlie, and tooke view of his minde and harte with: in, then at the first blishe, in appaiaunce of bodie he seemed to be (as who listeth to reade, maye see more at large in the pome the *Seleni Alcibiadis*, in the *chiliades* of *Erasmus*.) And to the same alluded *Antigonus* signifying, that although he was of personage, of leadure, and in shap not moste comelie, nor all of the beste made, yet in good qualitees of the minde, in seades of pollicie, in Martialle prowesse, in knowlege of gouerning a realme, and in all semblable princelie vertues, he gaue place to none other of his progenitours, the kinges that had been tofore him. Yet *Plutarchus* saith in the life of *Demetrius*, that the same *Demetrius* was a verie tall manne of personage and stature, and yet not althing so tall as his father.

The same *Antigonus* when he had take 28.
 by in his hande an instrument, written in
 greate letters of terte hande: yea Marie (p *Antigonus* tested
 he) these letters are big enough to see, euen at the impedim-
 for a blinde mannes eyes. *Antigonus* at the owne eyes.
 bleamish and impediment of his own eyes. For * *Antigonus* be-
 he had no more but one eye to see withall. But ing a singulare
 those same words, an other bodie should not haue good manne of
 spoken without ieopardie, and perill of his beste war in his ydg
 iointe, whiche thyng euen so proued, and came in lustie yeares,
 by by *Tococrinus* the Chian, of whom in an other when *Philippus*
 place and tyme shalbe mencioned. the father of
 in Siege of *Perinthus* (a noble citee of *Thracia*, in the coste of *Propontis*
 is now called *Heraclea*) had the one of his eyes stricken cleane out with
 the shotte of a quarrell, out of a crosse bowe. And many persones appo-
 ching vnto hym, and addresying to pinche out the quarrell. *Antigonus*
 would not suffer them, but let it sticke still, neither did he plucke it out

ANTIGONVS

or departe aside or cease fighting, vntill he had discomfited his enemies within the walles of the citee, and put them to flight.

¶ The hystorie of Theocritus the Chian, doorth Erasmus write in the .vi. booke of his Apophthegmes, as foloweth: when Theocritus had been attacked and should be brought afore the king Antigonus and the persones whiche led him by the armes, bid him to bee of good chere, for that he should escape, and bee as well as cuer he had been, at the firste houre of his coming vnto the kinges eyes. Maie (if Theocritus) now ye put me slene out of all hope of my life to bee saued. Geuyng a soze bityng, or bloudie woode towardes the king, that he had but one eye, and not eyes. The king no soner heard of the feloe's scolding, but he commaunded the same freight wales to be hanged on the galoes.

29. King Antigonus, when woorde was

What Antigonus said when he heard that his sonne Alcioneus was slain in battail.

brought vnto him, that his sone Alcioneus was slaine fightyng in the fielde: stood hanging doune his hed a pzetie space, musing or studiynge with himself in his mind, and within a while he brake out into these wordes: O my sonne Alcioneus thou hast chaunged life for death, not so sone as of right thou shouldest haue doen, which hast so vndiscretely assailed thine enemies and auentured vpon therit, not haviyg regard neither of thine owne life, nor of my often warnynges to beware. ¶ He thought his owne sonne not worthie to bee mourned or sorowed for, whiche had thzough his owne folie miscaried, & had ben the procurer of his owne casting awaie. This is tolde of the report of Plutarchus,

Antigonus thought hym not worthie to be mourned for that had been cast awaie thorowe his owne folie.

30. The same Antigonus seyng his sonne Demetrius somewhat fierlie or roughlie, and after a straunge sort of lordlinesse, vsing or handlyng his subiectes, ouer whiche he had

had emptier and dominion, saied: sonne art thou ignoraunt, that our state of reigning, or beyng kinges, is a seruitude faced or set out, with dignitee & worshipe. **N**othing might possibly be spoken, with more high wit or prudence. For as well is the prince constrained to serue the commoditee of the people, as the people to serue the turne of the Prince, sauyng that the Prince dooeth it with a prerogatiue of dignitee, that thynge accepted, in verie deede it is a mutual seruitude, of the one partie to the other. **F**or the prince bothe night and daie, perpetually careth for the safegard, tranquillitee, defense, commoditee, wealth, and auancement of his subiectes, neuer satisfied ne pleased with his owne felicitie, excepte it bee all well with his people to.

*Reigne of Em-
pire, sauyng for
the dignitee is
a mutuall ser-
uitude.*

Now to the intent that wee make after a sozte make some likely matche of Romaines with the Grekes, we shall to Alexander sette Iulius Cesar, to Philip we shall sette Augustus, and to Antigonus we shall tourne Pompeius of Roome.

¶ The saynges of Augustus CAESER.

Octavius Augustus Cesar was the sonne of Octavius by Iulius Cezars sisters daughter, whiche Iulius Cesar the first perpetuall Emperour of Rome, had before his death made a will, by whiche he adopted, that is to say freely chose the said Augustus to be his sonne and heire, and executour, and successor. Augustus then beyng a young man absent from Rome, a scholare or student in Apollonia (a good citie of Macedonie 7. miles fro the sea into the lande ward, at the first inhabited by Corinthians, purposellie sent thither to inhabite, when it was deserte) after ward this Augustus being come to Rome, and set in possession of such gooddes, as the said Iulius

ANTIGONVS

had lette vnto him, and hauing purchased the fauour and benouolence of the citezens, by reason of distributing certain legacies of *Julius* vnto the people, he ioyed himself in societee with *Marcus Antonius*, & *Ma* *Lepidus*. And these thre diuided all the whole Emper of Rome betwene them, to hold by strong handes, as it had been by a iuste and right title of enheritaunce due vnto the. In proceſſe *Augustus* and *Antoni* (not withstanding all bondes of societee, league, and alliaunce) fell out, and warred either againſt the other. *Antoni* at length was driuen into *Egypt*, where he was receiued into the citee of *Alexandria*, and aided by *Cleopatra* the queene there (who loued him.) And there did he gore himself through the bealie with a sword. And *Augustus* tooke *Cleopatra*, and all her richesſe and iewelles, and wonne the citee, &c.

I.
Rhymerales king
of the *Thracians*
forſooke *Anto*
nus, and tooke
the part of *Aug*
ustus Caesar.



When *Rhymerales* kyng of the *Thracians* (who had among other kinges mo forſaken *Antoni*us, and taken the parte of *Augustus*) did at a certain ba-

What *Augustus Caesar* ſaid
when *Rhymerales* made baſite
of his deſertes
towards him.

quet berſe arrogantly, or with many high braggyng wordes, make greate vaunte of his deſertes towardeſ *Caesar*, and without ende entwityng theſame, with taking his part in warre, made moche tittle tattle, nor would in no wiſe linne pratyng thereof: *Caesar* makyng as though he marked not the reprocheſull chattyng of theſaid *Rhymerales*, dranke to one other of the kinges,

No thanke at
all is due to the
that doo an o-
ther bodie a
pleaſure, by
miſſing treaſo-

and ſaid: The treaſon I loue well, but the traitours I doe not commende. Signifying, no thankes at all to be due vnto ſoche permiſſing treaſon, as haue doen a man a good turne, by com-

miſſing

mitting treason on their owne partie. For though on their owne
the pleasure that they shewen be for the tyme ac- behalt.
ceptable, yet are the parties selues reputed for
naughtie feloes, and breakers of league and faith
full promises afore made to an other.

When th inhabitantes of Alexandria 2.

(The hedde citee of all Egypte) after their citee
entred and take by force of armes, thought
to haue none other grace, but vtter exter-
minacion by fier and bloudshed, Augustus
got him vp into an high place, taking with
hym euen by the hande, one Arius a Philo-
sophier of thesame citee borne, and saied
vnto the people, that he did frelie perdon
the citee: first for the greatnes and goodli-
nesse of the citee self: secondarily, for the re-
specte of Alexander the great, that was the
firste founder, edifier, and builder of it: and
finally for to do his frède Arius a pleasure.

The clemencie
of Augustus to-
wardes the A-
lexandrines whē
he had won &
taken their citee

for what caus-
es Augustus
freliē perdoned
the citee of A-
lexandria.

It was a poynte of mercifulnesse, not many
times seen or heard of, not to riele or spoile a citee
whiche had mosse stubbernely and obstinately re-
belled, but no lesse praise deserued, that same his
greate ciuillitee, that the thanke of soche a benefit
as this was, he toke not to himself, but gaue ene
pea, and the principall parte of thesame vnto the
citee self, an other porcion he attributed vnto Alex-
ander, whose memoriall he knewe to be of mosse
high acceptacion among the Alexandrines, the third
piece he pnt ouer to Arius, a burgoise of thesame
Citee, with so high a title, commendynge and set-
ting for the his frende, vnto his owne countreine.

Arius a Philo-
sophier of Alex-
andria, to whō
Augustus for his
letting shewed
mosse honor &
frendship & fa-
miliaritee. And
(as Plutarchus in
the life of Mar-
cus Antonius
writeth) euen at
this tyme, befor-
des this highe
point of honor
shewed toward-
des Arius, he

AVGVSTVS CAESAR

Wro at the intercession of the same, pardon many particulare persones, whiche had dooen him moche displeasure, and had deserved not onelie his displeasure, but also all extremitie.

3. When it was complained vnto Augustus, that one Erotas the solliciter of Egypte had bought a quaille, whiche in fightyng would beate as many as came, and at no hande could be beaten, or put to the worse, and the same quaille beyng roasted, to haue eaten by euery morsell: he commaunded the feloe to be brought afoze him, and the cause well discussed, immediatly vpon the parties confessyng of the cause, he commaunded the same to be hanged by on the top of a masse

Erotas the solliciter of Egypt, put to death by Augustus for eating of a quaille.

of a ship. And Iudgyng hym vnworthie to liue, who for so small a deute of his owne throte, or deintee mouthe, had not spared a birde, whiche in fightyng might many a long daie, and to many a persone, haue shewed pleasure and solace, and the whiche furthermore, by a certain gladde signe of good lucke to ensue, betokened vnto Caesar perpetuall successe, and prospering in his warres.

4. In the countree of Sicile, in the sheede or place of Theodore, he made Arius capitaine or lieutenante. And when a certain persone put by vnto Caesar a supplicacion or bille of complaint, in whiche were wrytten these wordes: The yeld pated Theodore of Tharsus was a briber and a theefe, what semeth you? the bil perused, Augustus subscribed

Tharsus & chief citie in Calicia, where C. Paule was borne.

scribed nothing but this onely, Melemeth.

¶ Unto Athenodorus a Philosopher, by the
 the p̄tererte or excuse of olde age, makynge
 instaunt request that he might haue licēce
 to departe home againe into his countree,
 Augustus graunted his desire. But when
 Athenodorus had taken his leaue, and all
 of the emperour, beyng in minde and will
 to leaue with the same, some monumente
 or token of remembraunce, meete and se-
 ming for a Philosopher, this he said more
 then euer he had doen tofore. Sir empero,
 at what time thou shalt be angered, neither
 saie, ne do thou any thing, befoze that thou
 shalt haue rekened by by rewe, one after
 other in thy minde, the names of the 24.
 letters of the Greke alphabete. When Cæ-
 sar frendly taking the Philosophers hand
 in his, said: yet a while longer haue I nede
 of thy compaignie and p̄sence about me.
 And so kept hym there with hym self, euen
 a full yere more, allegging for his purpose,
 that same the p̄rouerbe of the Grekes. Of
 faithfull silēce, the rewardes are daūgerlesse
 ¶ Either allowyng the Philosophers sentēce
 for that in dedde to repress and keepe in ones an-
 ger, that it breaketh not out into wordes, were a
 thing sure and safe from all perill of after clappes

*Athenodorus a
 Philosopher
 in the time of
 Augustus.*

*There was also
 an other Atheno-
 dorus a Philo-
 sopher of Athe-
 nes, of who Plu-
 tarchus both the
 life of Alexander
 & also of Phoci-
 on maketh men-
 tion. And the 3.
 a writer of Im-
 magerie in me-
 talle, a Rhodian
 booke of whom
 is mentioned in
 the 24. & in the
 13 booke of Plinie*

*What counsaill
 Athenodorus a
 Philosopher
 gaue vnto Aus-
 gustus againste
 & furious heate
 of bodain anger*

*Of faithfull si-
 lēce the rewardes
 are daūger-
 lesse.*

*To keepe in an-
 ger that it break
 not out into
 wordes, is a
 point of safete.*

AVGVSTVS CAESAR

An holſom leſſon
ſon geyng deſeruet
ſeruet at the
handes of a
Prince an high
recompence.

oz els meanynge, that it ſhould haue been a good
turne to the Philoſophier, if he had ſpoke no ſoch
worde at the later ende, beyng in purpoſe and re-
dineſſe to departe his waie. Albeit, ſoche an hol-
ſome and eſpecialle good leſſon, deſerued to haue
ſome roiall rewarde and recompence.

6. When he had heard ſaie, that Alexāder

Alexāder at the
age of .32. yerres
hauing won al
moſte all the
worlde, doubted
what he ſhould
haue to doe all
the reſidue of
his life.

being. 32. yerres of age, after hauing paſſed
ouer not a fewe regions oz countrees of
the worlde, had put a greate doubt what
he might haue to doe, all the reſidue of his
life to come, Auguſtus meruailled moche,
if Alexāder had not iudged it a greater act
oz werke, well to gouerne an empire got-
ten, then to haue acquired oz purchaſed a
large and ample diſciō.

How Auguſtus
reproued ſon
ſaciable ambic-
ciō of alexander
It is both moze
goodlie & alſo
moze hard with
good lawes and
maners to ad-
ourne a king-
dome, then by
warre to adde
realme to realme

Of good right did
he reprove the vnſaciable ambition of Alexander,
whiche had eſtemed none other office belongynge
to a kynge, but to enlarge the precinct oz limites of
his dominion, wher eas it is a greate dele bothe a
moze goodly thing, & alſo moze hard, with right &
juſt lawes, and with honeſt oz goodlie maners to
beautifie a realme, y to a man is fallen then with
dint of ſworde, to adde kyngdome to kyngdome.

7. Auguſtus had enacted and publiſhed a

Auguſtus Ceſar
made a lawe, ſo
there ſhould be
no adulterers,
oz if any ſoche
wer found, that
thei ſhould bee
punished. And
it was called,
Lex Iulia.

Lawe concernynge adulterers, after what
forme of proceſſe, perſones detected of this
crime ſhould be iudged, and what kinde of
punishment theſame ſhould haue, if thei
wer conuicted oz ſoud guiltie. Afterward
in a rage oz furie of wrathe, he ſlewe on a

young

young man accused, of haupng to do with Iulia the doughter of Augustus, and all too pounleed thesame with his handes. But when the young man had cried out in this maner: O sir emperour, ye haue made and

Augustus with his own handes beate a young mā, deteced of hauing to dooe with Iulia his doughter.

set forth a lawe of this matter: it repented the emperour so sore of his doynge, that he refused to take or eate his supper that day. The offence euen of it self was hainous, and besides that, trespassed in the Emperours owne doughter. What prince in soche a case, could temper his dolour and anger? Or who in soche a case could abide the long processe of the lawes and of iudgementes? Yet this so greate a Prince, tooke soche displeasure with hymself, that he punished his owne persone, because he had not in all poyntes been obedient vnto the lawe, whiche hymself had genen vnto others.

Augustus sore repented that he had in his torye doen contrarie to the law, whiche he himself had made.

At what tyme he sent Caius his doughters sonne, into the countree of Armenia with an armie againste the Parthians, he wished of the Goddes, that there might go with hym, the hartie beneuolence of me which Pompeius had, the auenturus courage that was in Alexander, and the happy fortune that hymself had.

What Augustus wished vnto Caius, his doughters sonne, when he sent him into Armenia on warfare against the Parthians.

What was in euery of the saied thre persones severally the chief & highest poynte, thesame did Augustus wish to be in one man alone. But as for this thing, truly it proceded of a singulare humblenesse, that be-
gng a man in witte, in knowledge, and in pollicie

The hablenesse and modestie of Augustus.

AUGUSTVS CAESAR

excelling, he ascribed his owne noble actes vnto Fortune. ¶ And would not take the vpon himselfe.

¶ *Armenia*, a realme in *Asia*, lying betwene the two greates mountaines *Taurus* and *Caucasus*, and stretcheth on lengthe from the countree of *Cappadocia*, vnto the sea called *Mare Caspium*.

¶ Of *Pompeius* it is writte, that neuer had any other person of the *Romaines*, the propense fauour and beneuolence of all the people, either forer begon in his young daies, or in his prosperitie on all behalpes, more assured and strong, or els when good fortune failled him, more to staunte in long continuing. And in the causes there wer (saith *Plutarchus* in his life) mo then one, wherefore the people did beare so che hartie loue towards him, his chaste lining, his expertnesse in seaes *Martial*, his eloquence of tongue, to perswade any matter, his substantiall and true dealing, his sobrienesse or humilitie to be commoned withall. He neuer desired or asked any thing of any person, but with an heauie moode as one lothe to aske, he neuer did any thing at the request of an other, but with a glad cheere, as one prail and ready to doe all persones good. And of his good gifts or graces, one was to giue nothing after a disdainful or stately sort, an other, to receiue nothing, but as though it had been a large and high benefite, were it in deede neuer so slender. Euen of his childhoode, he had a countenance or looke, of no small grace to allure and winne the hartes and fauour of the people, &c.

¶ Of the stomake, courage and hardinesse of *Alexander*, besides the testimonie of *Plutarchus*, of *Quintus Curtius*, and of other historiographers, sufficient declaracion maye be taken by his leoparding, to ride the vnbroken horse *Bucephalus*, of whiche in the. xl. *Apophthegme* of *Alexander* it is afore mentioned) & by auenturing over the flood of *Granicus*, wherof read in the. i. *apophthegme* of *Alexander*. Neither was there any so hee so harde, or so daungerous an enterpryse, that *Alexander* would feare to attempt and to auenture. At the age of. 16. yeres he set vpon the *Megarians*, and the same discomfited and vanquished. He sought the waie to the temple of *Ammon* through wilderness, where bothe he and all his compaignie should haue been lost, had it not fortun'd him to be brought into his waie again, and to be conducted or guided by a flight of *Crowes*. In pursuing *Darius* he rode, 400. miles in x. daies vpon one horse. At the towne of *Gordium* (the principall towne of all *Phrygia*) wheras there was in the temple of *Iupiter* a waie with thonges, wiche men and wound with so diffuse a knotte, that no man could vndooc it, and a prophete depending of the same, that whosoever could vndooc the knot, should achieve and obtain the Empire of the whole vniuersal worlde. *Alexander* perceiving the knot to be over hard to bee vndocen with his handes, neglected all religion and superstitious feare, and with his sworde chopped it quite in sonder at a stroke. These thinges and many others

he did Alexander, whereby is evident what stomake & courage he was of
 * As touching the felicitie and good fortune of Augustus, Cornelius Nepos in the life of Pomponius Atticus saith in this manner. So high and great prosperitie folowed Augustus Caesar, that fortune left nothing but given to him, that euer he had at any time afore conferred, or purchased to any living creature, and that was possible for a citizeen of Rome to haue. Whiche he addeth, because Augustus was no king. For at that date it was not leessfull for a citizeen of Rome to bee a king, and it was high treason if any man attempted to be a king.

He said he would leaue behind him vn- 9.
 to the Romaines, soche a successour in the The readie witte
 Empier, as neuer consulted or tooke deli- and policie of
 beracion twis of one matter. ¶ Meaning Tiberius.
 by Tiberius ¶ A manne of a varie readie witte and of
 greate policie.

On a tyme when his minde was to pa- 10.
 rise certaine young gentlemen of high di-
 gnitee, and thei tooke no regarde vnto his
 wordes, but persisted in their querele and The authoritie
 noise makyng: heare me, ye young menne of Augustus
 (¶ Augustus) to whom beyng but a yong uen of a yong
 man, olde folkes haue geuen eare. ¶ For manne.
 Augustus beyng scacely come to mannes state, was
 put to haue doynges in the commō weale, & was
 of right high auctoritee. With this onely sayng he The clemencie
 appeaced the parties that were at strief, neither of Augustus.
 did he minister any ferther punishmente to the
 same, for the troubleous rumour and noise by the
 areised and stiered vp.

¶ When the people of Athenes seemed to II.
 had trespassed against him in a certain mat- what Augustus
 ter, he wrote vnto theim from the Citee of wrote to the A-
 Aegina, in this manner. I suppose not it to theniens hauing
 trespassed a-
 gainst him.
 bee

AUGVSTVS CAESAR

be to you vnknowē that I am angry with you. And in dedde I purpose not to lye here at Aegina al this winter to come: Neither did he any thyng els speake or doe, vnto the saied Atheniens, rekenyng sufficient to manace and thzeaten them, onlesse thei would surceasse so to abuse hym.

12. **W**hē one of the accusers of Euclides takyng his libertee and pleasure, to tell his tale at large, and to speake euen his bealy full, at the lasse had gone so ferre, that he spake moche what these woordes folowing: if all these thynges seme not to your grace high and great matters, commaunde him to render vnto me the seuenth volume of Thucidides: Caesar beyng highly displeased with those woordes, commaunded thesaied accuser to be had to warde. But as sone as he heard that thesame partie was alonere maining aliuē, of the offsprig of Brasidas he bidde thesame come to hym, and after a moderate or gentle cozeption, let hym go at his libertee.

The clemencie
of Augustus.

Brasidas a stout
and valiaunte
captain of the
Lacedemonians,
slain in battail
in defendyng the

Greekes, whiche inhabited Thracia. For at his first setting forth towarde his battail, he wrote vnto the officers of Lacedemō, that either he would put of for euer, all the euill that was in battail, or els he would dye for it. And when woorde of his death was brought by ambassadours, purposely sent theretoze to his mother Archileonide, at the first woorde that euer she spake, she demaunded whether Brasidas had died with honour or not. And when the Thracians praised his manhede, and said that the citee of Lacedemon had not his feloe left in it, yes yes (Q the wo man again) Well litle doe ye knowe, what maker feloe the Lacedemō

mens ate In Deede (p the) Brasidas was a right good man of his handes, but yet the citie of Lacedemon, hath many better methine bodies then Brasidas was. For the respecte and memoie of this noble and valiaunte capitain, Augustus perdoned the vnmeasurable accusar of Euclides.

Unto Piso substantially building an 13.

hous, even frō the foundation vnto the vt-

termoste raftreyng and retring of the roose

Augustus saied: O Piso, thou puttest me in

good cumfort, and makest my harte glad,

in that thou so makeste thy buildynges, as

though Rome must cuer endure, and con-

tinue to the woordes ende. ¶ He was not

offended with the ouer curious furniture of edifi-

ying: but that some other prince would haue sus-

pected and mistrusted to meane some spiecer of ti-

rannie, Augustus turned vnto a gladd beginnyng

and prophetic of the Empire of Rome long to en-

dure. Thus ferre hath Plutarchus in his treatise of

Apophthegmes. ¶ The Apophthegmes folowing, are for

the most part taken of Macrobinus, and out of Suetonius.

any high or large mansion place, or attempted any sumptuous or ample

building, he incurred suspicion of tyrannie, & of taking a kinges crowne

and power vpon him: in so moche, that Valerius Publicola a noble mā of

Rome, and one of the chief doers in expulſing Tarquinus the proude,

the last king of Rome, because he had a faire hous and high, and here

vnto the kinges palace, was not free of that suspicion, but to declare

himself, was faine to pulle doune his hous sticke and stoue, even to the

plain ground. Thesame thing purchaced vnto Pompeius also, and diuers

others moche enuy, & suspiciō of blusping a kinges poluer, which to do

in Rome at those daies, was the most high & ranke treason that could be

Augustus had witten a tragedie enti-

led Ajax, and thesame tragedie afterward

(because it misliked him) he wiped out with

a sponge. So, when one Lucius a witer

of tragedies demaunded, what is Ajax did

What Augus-
tus saied vnto
Piso building a
substantiall hous

Augustus enters
pected the dor-
pynges of mē to
the better parte
and not to the
worſe.

After the expul-
ſion and ſmall
exterminacion
of kinges out
of the Citie of

Rome, if any
man either had
any high or large mansion place, or attempted any sumptuous or ample building, he incurred suspicion of tyrannie, & of taking a kinges crowne and power vpon him: in so moche, that Valerius Publicola a noble mā of Rome, and one of the chief doers in expulſing Tarquinus the proude, the last king of Rome, because he had a faire hous and high, and here vnto the kinges palace, was not free of that suspicion, but to declare himself, was faine to pulle doune his hous sticke and stoue, even to the plain ground. Thesame thing purchaced vnto Pompeius also, and diuers others moche enuy, & suspiciō of blusping a kinges poluer, which to do in Rome at those daies, was the most high & ranke treason that could be

The tragedie
of Augustus cal-
led Ajax.

Augustus his
Ajax ran him
self through he
with a sponge.

This Ajax was
the sonne of Te-
lamus and of He-
cione the daughter
of Laomedon

and was the moste valiant and moste worthy knight of all the Gre-
kes, next after Achilles. But when Achilles was slaine. Ajax required to
haue his harnesse and weapon, as a manne moste apt and meete to haue
the wearing and vse of it. Ulysses also made suite for the same, & by help
of his eloquent tong prevailed against Ajax, and had the said harnesse
deliuered vnto him by the iudges for angre whereof Ajax fell madde,
and in his madnesse went among an heerd of cattail, and slue a greate
number of them, wening to him that he had slain Ulysses and his com-
paignes. Afterward being come to himself again, when he considered his
folies, he killed himself, sinking doune on the point of his awn sword

15. To a certaine person presentyng vnto

What Augus-
tus said to one
fearefullie put-
tyng vp a sup-
plication vnto
hym.

him a supplicacion fearfully, now putting
forth his hande, and now pullng it backe
again, he said: what doest thou thinke thy
self to geue a penie to an Elephāt.

For little boies vled to hold forth and geue little pie-
ces of coigne to an Elephante, whiche pieces of
coigne, the same Elephante (not without the woo-
dyng of the beholders) will in soche wise snatch
bp quickly with his long snoute, that he will not
hurt the childes hande. In the same wise do we
se chuldrē put their hand into the yanyng mouth
of beares, not without our feare. It was to this
most good price a mater of grief, & he was feared

It was gre-
uous to Augus-
tus that he was
feared.

How Aug-
ustus shew-
ed one Pacin-

16. When one Pacinnius Taurus asked a re-
warde of him, alleggyng to be spzed ab, one
by

by the common voice of the people, that no small somme of money had been geuen to him by the Emperour: well (q Caesar) yet be not thou of minde to beleue it.

*nun asking a
reward of hym
beyng not con-
posed to geue.*

By a pleasaunt worde of ieste doyng hym to wete, that he would none geue hym. The other partie looked to haue it come to passe, that Caesar would saue his honestie. lest y (in case it should come to light and be openly known, the saied brute and communication of the people to bee nothyng true) he should be had in derision. But Augustus shewed him an other remedie, whiche was, that he shuld suffer the people to talke their pleasure, & to saie what thei would, so that thei perswaded not to hym, the thyng that were false.

An other persone beyng dismissed & put 17.

from the capitainship of a companie of horse men, was not afeard for all that to require of Augustus a greate fee to, by this colour, alleggyng himself not to aske soche waiges or pension for any lucre or gaines, but (saith he) to the ende that I maie appere to haue obtained soche rewarde or recompense by your graces iudgement, and so maie be be- rely beleued, not to haue ben put fro mine office against my wil, but willinly to haue resigned and giue it by: well (q Augustus) saie thou to euery bodie that thou haste re- ceiued it, & I will not saie naie. If no- thyng els moued the crauer, but onely the feare of shame and reprocche, a waie was shewed by
whicha

*whow Augustus
auoided a felow
asking a pen-
sion, wher he was
putte from the
capitainship of
a compaignie
of horsemen.*

AVGVSTVS CAESAR.

Whiche he might aswell saue his honestee emdg
the people, as if he had in deede receiued the mo-
ney, that he asked.

18. A certain yong man named Herennius
being with many vices corrupted, the em-
perour had commaunded to auoide his cape
and armie. And when the partie being di-
scharged of his rourne, did with falling on
his knees, & with mosse lamentable blub-
beryng or weepying in this maner, beseeche
the Emperour not so to put him a waie: a-
las sir, with what face shall I retourne in-
to my countree: And what shall I saie vn-
to my father: Marie (q Augustus) saie, that
I haue lost thy fauour. ¶ Bicause the yong
man was ashamed to confesse, that hymself had
encurred the disfauor of Cesar, Cesar permitted him
to tourne the tale in and out, and laie the wite of
blame on hymself the saied Augustus.

19. A certain souldiour of his, hauing been
stricken with a stone in a biage on warfare
and beyng therby with a notable scarre of
the wounde in his forehed disfigured, be-
cause he bare the open marke of an honest
wound, boasted and craked beyond al mea-
sure, of the greates actes that he had dooen.
The presumptuous vaunting of this sol-
dior, Augustus thus chastised after a gen-
tle sorte: well sir (q he) yet beware that ye
looke

How Augustus
did put to silence
a souldiour of
immeasurable
glouryng of his
deeds and woundes
he receiued in
battaill.

loke backe no moze in your pēning awaie.

¶ Halse nottifying that it mighte full well bee, that the wounde, whiche he gloried and bragged of so highly, he caught not in fightyng manfully, but in slepyng cowardly.

One Galba hauyng a bodie misshapen 20.

with a greate bunchē, whiche bossyng out made hym crookedbacked (in so moche that there wente a common sayng on hym, the wit of Galba to be lodged in an euil dwelling place) where this Galba pleadyng a cause befoze Augustus, euery other while saied these wordes, emende and streighten me Cesar, if ye shall see in me any thyng worthe to bee reprehended or disallowed: naie Galba (saied Augustus) I maie tell thee

The best and
mery answer
of Augustus vnto
to Galba.

what is amisse, but streighten the I ca not
¶ A thyng is saied in Latin corrigi, and in Englishe to bee emended or streightened, that is re-
proued or disallowed, and also that of crooked is made streight.

When a greate mainy persones arrai- 21.

ned at ones, at the pursuite and accusacion of Seuerus Calsius were dispetched and rid in iudgemente euery one of them, and the carpenter with whom Augustus had couenaunted & bargained, for edifying a court hous, where to sit in iustice, delaied hym a long time, with continuall looking and lo-

Augustus wrote
that Calsius
Seuerus had ac-
cused his court
hous that he
had put to mas-
king, for then
it shoulde have
ben rid and de-

p. j.

kyng,

Disperched as
all those were
whom the said
Cassius accused

* The Latine
woorde, Forum,
in one significacion
is a court
house, or a place
where to sit in
iustice, soche as
is Westminster
hall, or the sterc
chamber, or guild
halle. And wee

reade of three soche court houses, or Guilde halles in Roome, one that
was called, forum latium, or forum Romanum, whiche the aunciente Ro-
mains bled at the beginning: the seconde that was called forum Caesar-
is dictatoris, whiche Iulius caesar builded, and had there standing his
image in harnesse like a capitaine, and a knight of puissance: and the
Augustus erected within the temple of Mars, that was called, Mars
the auenger.

22.

In old tyme the
religion or ob-
seruaunce of se-
pulchres was
greace.

Whet Augustus
saied, when one
Vetius brake
his owne fa-
thers Graue
with a plough.

king, when that werke should be finished:
full gladly would I (p Caesar (that Cassius
had accused my Courte * hous too. And he
founde a matter of iestynge, in a vocable of double
significacion. For bothe a piece of werke is saied
in Latin, absolutus and in Englishe, to be desperched
or ridde, that is finished and brought to a perfect
ende. and also a persone that in a matter of iustice
or lawe, is quitte and deliuered. Bothe a maister
Carpenter riddeth his werke, and also a Iudge
riddeth a persone aunsweryng before hym to the
lawe at the barre.

In old tyme greace was the obseruaunce
of sepulchres: and that porcion of mennes
groundes, whiche was especially appoin-
ted for their monumentes or graues, was
not broken with any plough. Whereupon
when one Vetius beyng with this pointe
of religiō nothing afeard, had eared by his
fathers graue, Augustus made a pleasaunt
tesse of it, saiyng: yea Marie, this is euen
in verie deede to harroe and visite ones fa-
thers monumēt. And yet ones again he dalied
with a worde of double significacion. For the la-
tine verbe, colere, in one significacion is to honour
or to worshipping, and in an other significacion it is

re tilde or to housbande, as grounde or any other
 sembleable thynge is housebanded. ¶ Whiche I
 translate to harroe or to bisitre, as we saie that Christe
 harroed hel, and bisitred hell, when he descended downe
 to hel, immediatlie after his passion, and pouaged, scour-
 red, or clensted the same of soche soules as him pleased.
 And bisiting in English, a kind of shewing honour, as
 we bisite like folkes and p'sonnes, to doe them honer
 and cōfort. If it had been a double amphibologie, ¶ At
 lest wise for the Latine. If in steede of monumente,
 he had saied, memoriall, as I thinke Augustus did
 saie in dede. For vnto vs high and holie is the
 memorialle of those, whom beyng out of this life
 departed, we honour. ¶ (as the memorialle of all
 saintes, & al folkes departed in the true faith of Christ
 And the monumentes of perionnes deceased, we
 cal their memorials by imitation of the Grekes,
 ¶ who callen the same *μνημεία*, or, *μνήματα*.

¶ When the bzutte of Herode his crueltie 23.
 was come to the eares of Augustus, holwe
 that the saied Herode had commaunded to
 be murdred and slain, all the young babes
 in Iewrie, as many as were not aboue the
 age of two yeres, and how that among the
 mo Herode his owne soonne also had gone
 to the potte as well as the best: yea (¶ Aus-
 gustus) it is moche better to be Herode his
 hog, then his soonne. ¶ Herode was a Jewe
 And the Jewes of a greate conscience & of a rule
 doen abstain frō eatyng of al manner swines flesh.
 ¶ So that Herode would kill no swine.

* It is, I thinke, to no christian manne vnknown, the moste detestable
 slaughtre of infanten, whiche Herode caused to be slain round about al
 the p'ecinctes of Bethleem, for the hatred of Iesus. And vpon the que-
 rele, that he had been mocked by the wise men that were called, Magi, as

It is better to
 be the hog of
 Herode (saie
 Augustus) then
 his soonne.

ANTICONS

appareth in the .i. Chapter of the Gospell of Matthewe. And that the Jewes should cate no swines flesh, was prescribed vnto the in the law of Moses by God himselfe, in the .xi. of Leviticus, and in the .xviii. of Deuteronomium. Where are forbidden all vnclene meates. And vnclene are accompted as many kindes of beastes, as doe not bothe discerne the hook into thoo claires and also cheeke the cudde.

24. Augustus after the taking and entring

the citee of Alexandria, had graunted life to many persones, for Arius the Philosophers sake: yet one Sostratus (a man in deeds of a verie readie tongue, and especiall good vttraunce, but yet of soche sort, that he incurred the indignaciō of Caesar, for that vn discretely or harebraine like, he would needs in any wise bee reputed and taken, for an Academic) he wold not hear, ne receiue to grace. But the said Sostratus, in ragged apparell, as one that had no ioye of the world and with his hore white bearde, hangyng doun of a greate length, begun to folowe Arius at the heles, whether soeuer the same went, hangyng euer in his mouthe this little verse of Greke.

σοφοι σοφοις σαλῶσιν, ἄσοφι σοφοι.

Wise men, if in deede thei wise bee,

Can saue wise men, and make them free.

By this craftie meanes he constrained Caesar in maner perforce, to geue perdone. But Albeit Caesar perdoned him (saith Plutarchus in the life of Antonius) more for to deliuer Arius from enuie, then Philostratus from feare. For so doth Plutarchus cal him, and not by the name of Sostratus.

When

Of Arius and of the taking of Alexandria, it is noted afore in the .i. apostle.

Of Augustus. Sostratus an alexandrine a man of speciall good vttraunce, but heddle taking on hym to bee an Academic.

Of philosophers academics is afore noted in the sayng of Plato.

Why Augustus wold not at the first person Sostratus among other of the Alexandrines, at the intercession of Arius.

When he was now .40. yerres olde and 25.

upward, and laie from Rome in Gallia, it was by presentmente brought vnto hym, that Lucius Cinna a yong gettleman of noble birth, that is to saie, the neffewe of Pompeius, wrought treason against his person and went about to destruite him. Plain relation was made, where, when, and how, the traitours entended to assaill hym. For they had purposed & fully resolved to murder hym, when he should next be in doyng sacrifice. The enditement and sentence of atteindour of the saied Cinna was sette on werke, to bee dza wen and engrossed. But Augustus speakyng at that present, many wordes to this and that sondrie purposes,

(Concernyng how Cinna should bee vled) In cometh Liuia the wife of Augustus. Sir, said she, do ye aecordyng to the guise and vsage of the Phisiciás, who at soche times as the custonable medicins will not werke, doen assaie and proue the contraries. With rigour and sharpe execucion, yet vnto this daie little haue ye pzeuailed, now an other while practise to be mercifull. Cinna being thus found and proued faultie or culpable, is not of power to doe a ppinctes worthe of

p. iij. harme

Cinna the neffewe of Pompeius sought to destroy the person of Augustus

A notable historie, how Augustus Caesar made a perpetual friende of Cinna, who had secretly wroughte his treason against his person to destroy him.

The counsaile of Liuia the wife of Augustus, giuen to her husbande.

holds Augustus
bled Cinna, be-
ing found and
wound an offen-
der in high trea-
son against his
person.

The benefices
of Augustus
Cesar towards
Cinna.

harmed to your life, but to your renoune he
maie doe moche good. Immediately here-
pon Augustus commaunded Cinna to bee
sent for by himself alone, to come and talk
with hym. As sone as he was come, y^e em-
perour caused an other chaire to bee set for
Cinna. Then spake the Emperour & saied:
first and foremost O Cinna, this I require
of thee, that thou doe not interrupte ne
bzeake me of telling my tale. Thou shalt
haue tyme and leasure enough, to saie thy
minde at large, when I haue doen. Then
after the reherfal of diuerse and sondrie his
benefites towards Cinna, how that he had
saued his life and pardoned hym, beeyng
founde in the campe of his enemies: howe
that he had releassed and graunted vnto him
all his whole patrimonie and inheritance,
(whiche of right he ought to haue forsaied & lost)
how that ouer and besides this, he had or-
nated, enhaunced or promoted hym, with
the dignitee of a prebende, in a colledge of
priestes: after the reherfall of al these thin-
ges, he demaunded for what cause Cinna
thought him woorthie to bee killed. Cinna
being herewith viterly dismaid, Augustus
in this maner ended his chiding. ¶ El Cin

na, now this is twise that I perdone thee of thy life, ones afore beyng mine ope enemy, and now the second tyme a worker of priue treason against me, and going about to destruye me thy naturall Prince. From this daie forthward let amitie and frendship begin betwene vs twoo, let vs strue together, whether I haue moze faithfullie to truste vnto, geuen thee thy life, or thou bounde vnto me for thesame. And soothe with he offered vnto Cinna the Consulship. Will ye knowe the ende what folowed: Caesar had of Cinna fro thenforth a verie assured frend, and when Cinna died, was made and left his sole executour and heire. Neither was Augustus any moze after that daie, by any person luyng assaulted with any priue treason against his persone.

Augustus vled to saie nate, in maner to 26.

no persone that would desire hym to any banquet. And so being on a time receiued, and entreteined by a certain persone with a very spare supper, and in maner cotidian or ordinarie fare, when he should departe fro the maker of the feast, he whispred softlye in his eare, nothyng but this: I had not thought my self to be so familiar vnto thee.

Some other prince would haue enterpoted soche bare puruiciance, to bee a plain despise and mockage, but Augustus ferthermore saued the honestee of the partie, that had desired hym to sup-

Augustus vled not to saie nay, almosse to any persone that would desire him to any feast or banquet.

What Augustus said to one who had entreteined him at a spare supper.

AVGVSTVS CAESAR

Augustus an
high & mighty
Prince.

Tyros an ylle
where the beste
purple was
made.

What a pteatic
quypte Augustus
gaue vnto
a biddell of his
beyng a felowe
very obliuious

The propre of-
fice and dutie
of a biddell.

per, imputing it vnto familiaritee, and that in the parties care, lest thothers might thinke niggardship, to bee vpbzaied vnto hym, and caste in his teeth, what thing maie be more amiable thā this courtesie, in so great a Monarche, as at this daie vneth thirtie kynges set to gether, were well able throughe to matche:

27. Being about to buie a piece of purple of Tyros making, he found fault that it was ouer darke and sadde of colour. And when the seller said, lift it vp on high sir, and then looke vp to it: why then (q Caesar) to haue the people of Rome saie, that I go well be seen in myne apparell, must I bee faine to walke on the selares or loftes of my house?

28. Augustus had a biddell verie obliuious, wheras this sort of mē ought chiefly emōg all other thynges, to bee of spectalle good memoeries. This biddell being about to go vnto the guilde hall, demaūded of the Emperour, whether his pleasure wer to commaūde him with any seruice thither. Mary (q Caesar) take with thee our letters of commendacion, so thou knowest no mā there. And yet is it the proper office & dutie of soche biddelles (who wer called in latin *nomēclatores*) to haue perfecte knowlege and remembraunce of the names, of the surnames, and of the titles of dignitees of all persones, to thende that they maie helpe the remembraunce of their maisters in the same when neede is. Of whiche propertee was their

their name geuen them to. For thei were called, *Nomenclatores*, by a woorde compouned of Latine and Greke mixt together.

* Letters of commendacion, he meened letters directorie, or letters of addresse, that is to saie, letters that should expressly containe as well the name of euery person, that he had any matter vnto, as also the message that should bee doen or sayed vnto the same, that the biddell might not faill though he were of hymselfe forgetfull.

† *Nomenclator*, is a vocable compouned of the Latine woorde, *nomen* and of the Greke diction *κλῆτος* a caller, reheriser, or reuener. So that *nomenclatores*, were those that we call biddelles, to who peculiarly appertyneth to knowe by hearte the names, orders and degrees of all persones. For their office was to call, and reken by at all tymes requisite, all persones, as leuatour, alderman, comener, lord, knight, esquire, gentleman, yeoman, freeman, bondman, and euery partic according to his state degree, honoure, office, or occupation. As for example, in courtes of Justice, persones sued at the lawe, or in solempne feastes (soche as in olde time the consuls, the pretours, and other hedde officers of Rome made vnto the citizens, and soche as now in London, and other citees and townes of Englande, the Maiour make, doeth vnto the inhabitants, or the Sergeantes at the lawe, when thei be first created) the names of all the guests, whom the feaster muste in the diner time haile, salute, and welcome eche partic by his name, and accordyng to his degree. Thei did also attende on soche persones as stode for the consulship, the preatourship, the treburchship, or any other of the chief officers, at euery chaunge, from yere to yere in Rome, and when neede was, shewed the partie that sued for the office, the names of those persones, whose fauour and voice the same should sue, and desire to haue towards his election and creation. In herefore Cato is moche praised in the histories, for that he duely obserued and kept the lawe, whiche lawe did forbide that any soche biddelle, should auaite on any persone sayng for an office, but would that euery soche suter, making for any soch magistrat should knowe to salute and call euery citizen by his name, without the helpe of any Biddelle to prompته him. Soche Biddelles haue euery crafte in London, that knowe euery persone of that crafte that thei be long vnto, and their dwelling places, their degrees, their auncientee, who bee masters of the crafte, who haue been wardens, and wardens peeres, who be bachelers, who be in the luerie, and who be not yet come to it. Soche biddelles haue the vniuersitees, whose office is to knowe who been regentes, and who noue regentes, to presente the inferiour graduates to their superiours, at their circuites going, or at disputacions at taking degree of schooles, at obitues, at generall processions, or

AUGUSTVS CAESAR

of other aders scholastical. And to vse and to place euery persone, accor-
dyng to his degree, his auncientie of standyng, his dignitee, or his of-
fice, &c. And these titles maye well be called in latin *Nomenclatores*.

29. Augustus beyng yet a young thing vnder
Whom Augustus der mannes state, touched Vatinius feardly
touched one Va- and after a pleasaunt sozte. For this Vatis-
minius sembleing nius beyng euill cumbzed with the spiece
that he hadde of the goutte, labored to appere that he had
clene shaken of clene put a waie that impediment, & made
the goutte, a proude bzagge, that he could now goo a
whole mile at a walk. I meruail nothing
there at (for Caesar) for the daies are of good
length, moze then thei wer. And Signifyng
the other partie to bee not one whit moze free fro
the diseale of the goutte, then he was, but the da-
yes to haue waxed longer.

30. After the deceasse of a certain knight of
Rome, it came to light and was certainlie
knowe, the same to be so ferre in debt, that
the summe amounted to two hundred thou-
sande crownes and aboue. And this had the
saied knight, during his life tyme kept se-
crete. So, when his goodes was pzeised for
to bee solde, to the ende that the creditours
might be satisfied and paid of the money,
to bee leuied of the sale, Augustus willed &
commaunded, the matresse or vnderquilt
of the knightes owne bedde chambze, to be
bought for him. And to his gentlemen ha-
uyng

ning meruail at soche commaundement: it is a necessarie thing (q Augustus) for me (to the ende that I maie take my naturall slepe in the night) to haue that same matresse, on whiche that man could take resse and slepe, beeyng endebted for so greate a summe of money. *¶* For, Augustus by reason of his greate cares, many a tyme and ofte, passed ouer the mooste part of the night, without so moch as one winke of slepe.

The bedde of a persons beeyng in great debte is an vnecessfull thing.

The highcures of a good Prince.

On a certaine daie, it fortun'd hym to come into the hous, where Cato surnamed the Vticensian, had enhabited in his life time. And so when one Strabo, for to flater Caesar, spake many soze woozdes againste the obstinacie of the sated Cato, in that he thought better to kil himself with his owne handes, then to agnise and knowlege Iulius Caesar for his conquerour, whatsoeuer person (q Augustus) is vnwilling to haue the present state of a cōmon weale, whiche is in his daies chaūged or altered, the same is both a good citezen, and member of a cōmen weale, & also a perfect good honest man.

31.

Cato killed himself at Vtica that he might not come alius into the handes of Iulius Caesar.

He that is contented with the present state of his time, is a good subject & an honest man.

With one sole sayng, he both defēded the memorie of Cato, and also spake right well for the safeguard and continuance of hymself, puttyng all persones in feare fro that daie forthward, to let their myndes on new chaūges. For the present state was

AVGVSTVS CAESAR

was by the wordes of Caesar called, not onely the same that was at that daie, when *Augustus* spake these wordes, but thesame also that had tofore been in the tyme of the conspiretie againste *Julius Caesar*. For this Latine diction, *praesens*, among the right Latine speakers, hath respecte vnto thre times, that is to wete, the time past, the time that now is, and the time to come, As for example, we saie in Latine, of a man that was not contented with soche thinges, as wer in his daies, or in his tyme, *praesentibus non erat contentus*; wee saie also in Latine, *praesens vita*, this presente life that is now in ledyng, and thirddly, of a thing at a more conuenient, apte, or propice tyme to bee doen, we saie in Latine *praesens in tempus omittatur*, bee it omitted or let alone vnto a time to seruike for it, that is to say vntill a propice tyme of oportunitie, and occasi- on hereafter to come.

This latine diction *praesens*, may be referred vnto the tyme past, the tyme that now is, & the tyme to come

Cato the Vicensian, or *Cato of Vtica*, was *Cato the elders* sonnnes sonnes sonne. This *Cato the younger* in the ciuile battail, betwene *Julius Caesar* and *Pompeius the greate*, tooke parte with *Pompeius*. And when *Caesar* began to weate stronger and to preuaill, *Cato* fled vnto *Vtica* (a towne in *Aphrica*, 30. miles from the citee of *Carthago*) and held thesame with a strong garrison of men of warre. And when he sawe that *Caesar* had conquered, & he must needs bee taken, he killed himself, because he would not come alive into the handes of *Julius Caesar*. And because he did this at *Vtica*, he was surnamed *Vicensis*, *Cato of Vtica*, for a distincti- on from the other *Cato* his greate graundfather. Head of this moze in the .13. apophthegme of *Julius Caesar*.

32. Like as *Augustus* had a great delit and phasie, to finde and make pastime at others with wordes of ieste, consisting within the boundes of honestee, so would he wouder- full patientely take merie bourdyng (yea some times beyng with the largest, and o- ther plainly) either begun, or els reuerfed backe

As *Augustus* had a greate delite to iest at others so would he be- re patiently take merie iest- dyng again.

backe againe vpon him. A certaine young gentleman, was come out of one of other of the prouincies vnto Rome, in the likeness of visage so interuallouslike resembling the emperor, that he made all the people full & whole to gaze on him. Augustus being hereof aduertised, commaunded the said young gentleman, to bee brought to his presence, and hauing well viewed the stranger, he examined or opposed the same in this maner: Tell me young man, hath your mother neuer been here at Rome?

No forsooth sir (quoth other). And perceiuing Augustus to teste, reuerfed scoffe for scoffe,

saying more ouer in this wise: But my father hath many a time and oft?

¶ Augustus being pleasantly disposed, would faine haue laied vnto the young mans mother suspicion, as though he had his pleasure on her: but the young man with a trice, reuerfed that suspicion to the mother of

Cæsar, or els to his sister: for the resemblance of the fauour or visage, did more argue or proue, the partie to be the sonne of Cæsar, then to be his brother, or els his neffewe, that is to saie, his sisters sonne.

¶ For (except I bee moche deceived) Cæsar wrote it, *fororis filium*, and not, *nepotem*. For, *nepos*, is properly the sonnnes sonne, or the daughters sonne, and not the brothers sonne, ne the sisters sonne, as Augustus himself was vnto Iulius Cæsar, not *nepos*, but *fororis filius*, his sisters sonne, as afore is saied.

How Augustus was answered by a young gentleman, whom he would haue brought in suspicion to be his sonne.

In the time while the Triuminate dur

AUGVSTVS CAESAR

red[† Octavius, Lepidus, and Antonius, all
three together holdyng thempire of Rome
in their hādes as lordes of the worlde] Au-
gustus had writtē a great ragmans rewe,
oz bille, to be sounge on † Pollio in derision
and skorne of hym by name. At the same
time, well [q Pollio] pwe I hold my peace.
For it is not for mine ease, noz it is no ma-
ter of tape, to write rimcs oz raillyng son-
ges on that persone, in whose hādes it lieth
to write a man out of all that ever he hath.

Notyng the tyrannicalle powver of Augustus,
And yet was not the same Augustus any thing offe-
ded, with that franke and plain speaking of Pollio

What Pollio
saide to Augu-
stus, who hadde
written rimcs
and raylinge
songes on hym
by name.

* The Triumvirate here mentioned was, when three persones beyng to-
gether confederated as sworne brethzen, tooke into their handes by vi-
surpaciō, the whole vniuersall Empire of Rome, to be equally diuided
among them, and ther to haue the administration, reule, gouernance
and ordyng of all thinges, and the one to maintein the other in al cau-
ses. whiche began in the tyme of Iulius Caesar, beyng so coupled with
Pompeius the greate and Marcus Crassus the riche.

† And ended in the tyme of Augustus, when the same fell to like societee
and composition, with Marcus Lepidus and Marcus Antonius. Of whiche
is somewhat touched before, the first apophthegme of this Augustus. The
were also in Rome diuers other Triumvirates, of whom it were superfluo-
us in this present place to make any mencion.

* There was in Campania a towne called Fescennium, the first inhabita-
tes whereof issued from the Atheniens, as Seruius deposeth. In this
towne was first inuented the ioylitee of minstrells, and singyng merie
songes and rimcs, for makyng laughter and spozte at marriages, such
like as is now vsed, to syng songes of the frere and the Nunne, with
other semblable merie iestes, at weddynges, and other feastynges. And
these songes oz rimcs (because their originall beginnyng issued out of
Fescennium) were called in Latine Fescennina carmina, oz Fescennini rythmi,
oz Versus. Whiche I doe here translate (according to our English pro-
uerbe) a ragmans rewe, oz a bible. For so dooe we call a long ieste, that
castleth

casteth on any persone by name, or toucheth a bodie, howe soe comes what nere.

¶ Because the name of Pollio is common to many, I have thought good to admonish, that this Pollio was called *Medius Pollio*, alias *Ateius Pollio* a familiar frende of *Augustus*. Of whiche Pollio shalbe spoken more at large in the note of the .x. apophthegme of this *Augustus*.

One Curtius a knight of Roome, a rus- 34.

sier, and one drouned in al kinde of riotte and sensualitee, when he supped on a time with *Augustus*, toke by a leane birde of the kind of blacke mackes out of the dishe, and holding it in his hand, he demaunded of *Caesar*, whether he might sende it awaie. And whē *Caesar* had thus answered, yes, why should ye not? Whether without any more bones caste me the birde (because it was so leane) out at the windoore.

¶ Quickly taking an occasion to plaie that merie toye of ambiguity, or double significacion of the latin word *mittere*, in English, to sende. For *mittere* is sente from a table vnto mennes frendes, in the waie of a present, which making of a dishe at a feast, was a thing among the *Romaines*, at al soche seasons ordinarie, and a thing (bothe by the significacion of the Latine diction, and also of the English) is sent awaie, that is floung awaie. Yet was not *Caesar* offended with this merie pranke neither.

The same *Augustus*, beyng not desired therunto, had of his own mere motion satisfied and contēted the debtes of a certain Senatour, whom he had in right good favour, and loued verie well, and had paid

Curtius a knight of Roome.

A thing much vsed in Rome to make dishes from their tables & sende it to their frendes. The gentleness of *Augustus* in taking things done for myrry

35.

Augustus of his owne mere motion secretlye payde .xx. thousand poundes of debt for a senator of Rome whom he loued.

AVGVSTVS CAESAR.

doune for hym out of his Coffers in ready money, one hundred thousande Crownes. And the saied Senatour, after that he had knowlege therof, wrote vnto the Emperour to giue him thanks, nothing els but this:

Howe a certain Senatour of Rome thanked Augustus for paying a great summe of money to his creditours.

To me not a penie. ¶ In the waie of mirth, pretending as though he had had a querelle to Caesar for that, whereas he told out ready paymēt to all his creditours, he had geuen to hym for his owne part not a ferthing. Suche bourdyng as this, some other eagre persone would haue enterprised and taken for ingratitude and vnthankfulnessse, but this noble Emperour highly reioyced, that the Senatour had so moche confidence and trust in him, that he durst be bolde to write vnto him after soche a familiare sorte.

Licinius of a bondeseruant made free by Augustus and enfranchised.

36. Licinius, whom Caesar of his late bondman had made free, vsed euen of an ordinarie custome to geue vnto his old maister whensoever thesame begonne any newe werkes of building, great summes of money towarde the charges of it. Whiche custome Licinius still continuing, promised vnto Augustus against he should entre the erection of some new edifice whatsoeuer it was, one hundred thousand crownes by a bill of his hande, in whiche bille, after the summe of money expessed (whiche was marked and sette out with a capitall letter of C signifying an hundred, and a long

long stricke aboue the head of it, in this
 wyse, **CC** which in wryting Romain summes of
 money, betokeneth so many thousand pieces of coyne,
 whether it be gold or silver, as the expresse letters doen
 signifie hundredes or scores, there stode a space
 vacaunt, Caesar not refusing soche an occas-
 sion, added an other. **C**. vnto the former
 summe that his late bondseruaunte now
 enfranchised had wrytten, and so made it
 two hundred thousand, **CC** (in this wyse **CC**.)
 filling vp as trimme as a trencher y^e space
 that stode boide, with his own hand, but
 forgeing the lettre as like vnto the hande
 Licinius as could possibly be made. **W**her
 vpon he receiued at the daye of paymente
 double the summe of money that he should
 haue doen, Licinius making no couēnāce
 at the matter, ne sayng any woorde to it.
 But when Caesar not long after, eftsones
 entred new buildinges, his old seruaunt
 touched him a litle courtesie for that facte,
 by making and geuyng him an other bille
 of his hand, of soche purport and tenour as
 foloweth: Soueraign I shall depart with you
 towarde the charges of these your newe
 buildinges, as moche as shalbe your plea-
 sure to appoyncte me. **¶** And did not expresse
 the iust some how moche, or how little he would
 conferre vnto hym, that he might bee at his plea-
 sure

*How Licinius
 serued Augustus
 for doublyng
 the some of his
 bill of free gift
 made vnto him*

sure to put in the bill as moche as he would him self, for as moche as he had dubled the former some at the other tyme.

37.

A Censur in Rome was an office, that wee call the highe constableness, & he that bare the office was called Censor, high countable, or Loyde Countroller, his office was to enquire and examine of all persones how they demeaned themselves and to punish the transgressours by his discretion. We read of Censors that have deposed Senators fro their estate, for their misdemeanours. The office continued in one mannes hande v. yeres. And ones in the yere there was as it were a muster of all the knightes & gentlemen of Rome, whiche shoulde passe through the

When Augustus was in the office of Censur, that is to saie, of Loyde Countroller, or high Constable. A certaine knight of Rome, was by the waie of complainte presented vnto him, that he had decayd and wasted his substance. But the knight being brought to his answer, made due prooofe that he had contrarie wise entended and encreased his substance. And euen in the necke of this, it was laied to the charge of the same knight, that he had disobeyed the lawes, bidding eche man to marrie a wife. But he made his declaracion, and brought in his trialle, that he was father of three children of his owne bodie begotten by his lawfull wife. Whereupon the said knight thought not himself well, nor held him contented for to be freely quite, and discharged of these crimes, but spbaidyng vnto Caesar, his lightnesse of geuing credence to reportes and enformacions, saied moreover in this maner: Fro henceforth Caesar when thou makest enquierie of honest persones, geue it in commission to men of honestee. After a metely plain sorte pronouncing, that those wer no honest feloes, whiche had presented vnto

vnto him, thinges manifestly vnttrue. And by the
swaite laipng shrewdly to the Emperours vpon
charge, in that he made and aucthorised, soche sur-
misers & pickers of quereles to be his deputies,
or to represent his person. And this large talking
also Caesar pardoned, for the respect and in conside-
ration, that the partie was innocent & guiltlesse.

Being in a certain mainour place in the
countrie, he took verie euill rest in the nigh-
tes, by reasō of an oule, breakyng his slepe
euery halfe hower with her oughlyng. A
launce knight or a soldior auenturer be-
yng well skilled in foullyng, tooke the pei-
nes to catche this Dulet, and vpon hope of
some verie high reward, brought the same
vnto Augustus, who, after gannynge hym
thanke, commaunded a thousande pieces
of money to be geuen him in reward. The
other partie (because he thought the reward ouer
small) was not afeard, but had the harte to
saie vnto the Emperour: Pate, yet had I ra-
ther that the liue still, and with that worde
let go the birde again. ¶ What persone can
but maruaile, that soche a solash fro ward pranke
should escape unpunished in the soldior auenturer? Can
moche about the somme of twentie nobles sterlynges. The frenche in-
terpreter translateth it fine and twentie crownes.

One of the olde soldiors of Roome, 39.
when he was sued at the lawe, and in dan-
ger of condemnation, came vnto the Em-

perour

perour

bien of the Cēs-
sour. If any wer
found a persone
worthy blame,
he was puni-
shed at the dis-
cretion of the
Censour And if
the case so
38. required he
was deposed
also from the
orde of knyght
hood,
thow a certaine
soldier auentu-
rer serued Aus-
gustus not res-
warding hym
according to
his expectatiō.

Nummus in the
10. 11. and. 36. as
pophetemes 115
taken for peeces
of golde, & here
it is taken for
brasse pens, or
els peeces of sil-
uer of the value
of a dandiprat
or i. d. ob. a pece
or there about,
so that y. thousand
peeces wer
the frenche in-
terpreter translateth it fine and twentie crownes.

AUGVSTVS CAESAR

perour Augustus, euen as he wente in the open strete, desirynge him of his aide, and to helpe to stande betwene him and harme, in the Courte before the Iudge. Caesar out of hand appoynted to go with the feloe in his stede, one of his chief gentlemen, purpose-ly chosen out of his owne traine, whom he required and charged in the suiters cause, to doe his true diligence. At these woordes the soldour cryng out with an open mouth said: This Caesar, when ye wer in daunger at the battail of Actium, I did not seke for a deputie, or assigney to fight in my stede, but I fought for you myne owne handes, and euen with the woordes speaking, discovered the markes of woundes receiued in the said battail. Caesar shewed a red paire of chekes, and went euen in his owne person to help him in his cause, moche afeard lest he should seme not onely proude, but also vnthakfull, to wardes suche persones as had done hym true and faithfull service.

Actium the peake of the countree of Epirus (that is to saye, an high mountain to the seaward, seche an one as saint Michels mount in Cornes wall) where Augustus discomfited Antonius & Cleopatra, and after .x. houres fighting, destroyed on the sea

took all the naute of Antonius, to the number of .iii. C. shippes. Antonius being so put to fight, Augustus recovered also his armie that carried the comynge of Antonius on the lande, to the number of .ix. legions of footemen, and .ii. M. horsemen. At this Actium, after the vanquishing of Antonius and Cleopatra, Augustus builded a citee, whiche of that same victorie was called Nicopolis, for νικος, is a victorie, and πόλις, a citee. In this citee Nicopolis was there a noble temple, consecrated vnto Apollo. And the citee a free citee, inhabited with men of Augustus his sending thither

He

He had on a time at a supper, take great pleasure and delectacion of singing childre, brought purposely to syng afoze hym, by one Turonius Flaccus, that brought theim vp in it for the nones, to get money by the, and had giuen to the same for their reward wheat, whereas his guise was, to geue vnto others large rewards of money. And so when Cæsar an other daie at supper, requi- red to haue y same boies againe to sing before him, Turonius thus made an excuse. In faith (q he) thei are at the mill. *How Turonius Flaccus made answer vnto Augustus, requi- ring to haue his boies syng before hym to whō he had ge- uen in re warde afore, not mo- ney but wheate*

When he returned from Rome, with all pompe and iollitee, frō the victorie gotten at Actium, among a greate multitude meetyng hym for to welcome him home, a certain persone bearing on his fill a crowe haupng been taught to speake these woordes: All haile Cæsar Emperoꝝ moste victorious: Augustus being moche delited with this salutatio, bought the crowe, and gaue fire thousande pices of gold for hym. The partener of him that had doen the feat, because no porcion of that liberal reward had

40.

41.

Augustus gaue a great somme of money for a crowe that had lerned to speak

come to his snaphare, did Caesar to weete,
that the self same feloe had yet an other
crowe to, which he besought of Caesar, that
the feloe might bee compelled to bryng be-
fore him. When she was brought, she sou-
ned out plainly soche woordes, as she had
learned, whiche were these: All haile An-
tonius moste redoubted conquerour. Aus-
gustus being nothing stiered to anger, one-
ly commaunded the reward afoze giuen to
be egually parted with the feloe, that was
the promoter of the later crowe. ¶ Because
he perceiued that his complainte, had proceeded of mere
malice and enue.

The goodnesse
of Augustus in
complaintes of
incommodities
presented of
malice and en-
ue.

42.

Augustus being semblably hailed e2 sa-
luted by a Popinate, commaunded her to
be bought to. And meruailng at the same
thyng in a ppe, bought her vp also. This
example would not suffer a certaine poore
Souter to be in rest, vntill he must take in
hande, the making of a crowe to a like ma-
ner salutacion. ¶ Who, when he had cleane
beggered himself with expenses, would e-
uer now and then thus saie vnto the bird,
when it would not saie after him: both our
labour and all our coste is lost. ¶ Yet in pro-
cesse of tyme at last, by reason of continual
beatng it into the crow, he made the same

August. bought
diuerse birdes
that saluted
him as they
were taught to
speake.

even

euē by strong hande, that she coulde soun
the salutaciō, so often ricited vnto her. And
when she had therewith salued Augustus,
as he passed by, Tushe, tushe (q Caesar) we
haue enough of soche saluters as this at
home alreadye: Anon the crowe recozded al
so the other wordes, whiche she had so ofte
heard, bzought out the also in this maner,
bothe our labour and all our coste is losse.
Caesar laughing hartely thereat, commaū-
ded a greate bele more to bee paid for her,
then he had geue for any soche bird tofore.

*Wholue Augustus
bought a crowe
that a poore sou-
ter had taught
to salute him.*

A poore Greke Poete (to creepe into the 43.
fauour of Augustus Caesar, vbled this faction
Cuen whē the mperour should come down
from his palaice, the Poete would exhibite
vnto him some Epigramme or other, in his
honour and pzaise. And when he had oft ti-
mes so doen in vaine, and Augustus sawe
that he wold not leaue, he wrote out with
his owne hande, a well made Epigramme
of Greke, and sente it to the Poete, appo-
ching to meete hym, as one entending to
recompēse verses with verses. The Greke
hauiug receiued the mperours Epigramme
read it, and not onely in wordes, but also
with countenaūce and with gesture of bo-

*Wholue Augustus
serued a poore
Greke poet ge-
uing him epi-
grammes of
Greke, & howe
he was serued
of him again.*

die praised the same, and made moche wondring at it. And afterwarde, when he had approached to the littre that Caesar rode in, puttyng doune his hande into his threedebare pouche nigh penileffe, he tooke out a grote, or twoo or thre, and putte it in the hande of Caesar, with these wordes: not accordingly as your estate requireth, O Augustus, but if I had more, more would I geue: When all that wer presente, had taken vp a laughter therat, Caesar called his pursebearer or Coferer, and commaunded him to deliuer vnto the Poete, an hundred thousande pieces of golde. **¶** Piggardship in open presence cast in the nose of the Emperour happed well for the Grekes parte.

The liberalitee
of Augustus for
warde legned
menne.

44. Iulia the doughter of Augustus, when she came on a tyme to doe her duetie vnto her father, perceiued his eyes to bee offended wth her ouer wantō and starpyng arate, though he would nothing saie to it. Wherefore the next daie folowing, her apparell chaunged into a more sadde sort, she embraced her father. Whā Caesar, who had kept in his grief the daie afore, was not hable like wise to kepe in his ioye and gladnesse, but saide: how moche better doeth this sadde sorte of apparel becomeie the doughter of Augustus

Augustus offended with his
doughter Iulia
for going in
her discoloure
raie.

The

The young Ladie had an aunswere readie quickly: For sothe (saith she) I haue this daie trimmed my self, to please the eyes of my father, and my yesterdaies araie, was to please my housbando.

The readie answers of Iulia to Augustus for excusing her gorgeous going in her apparell.

At a certaine sight of fightyng and tourneyng, Liua the mother & Iulia the daughter, had turned the eyes of all the people on them twain, by reason that their traines wer so ferre unlike, the one to the other. About the persons of Liua awaited a countpaigntie of menne sage and auncient, Iulia came accompaignted with a sorte of lustie young rustles, & wilde merchauntes. Augustus therfore by letters, admonished his daughter Iulia, to marke what great difference and oddes there was, betwene two women of high estate. She wrote to her father againe: well, and those folkes shal be olde to, when I am. This aunswere if one doe interprete it in the good part, maie seme fearefully and properly made, if to the worst, without either shame or grace.

45.

The diuersities of the traines awaiting on Liua the mother, and Iulia the daughter.

Of Iulia reade more in the 13. apophlegme.

The answers of Iulia unto her father Augustus, aduertising her of her riotous countpaigntie of rustles.

The same Iulia begun somewhat with the sonest to haue white beares in her hed. And the sodaine coming in of Caesar vpon her, tooke vnawares the women, that had kembed her hedde, as they wer pickyng vp

46.

Iulia the daughter of Augustus begun to haue a white hedde, somewhat with the sonest.

Howe Augustus
rebuked his
daughter Iulia
for plucking
why he heared
out of his head

her white heeres, & tooke vpō their clothes
diuers of the heeres, that thei had plucked
out of his daughters hedde. This matter
Augustus made as though he had not knowen.
And the tyme a preattie while passed
forth, with cōmunicacion of other matters
at last he brought in mencion of olde age.
And by this occasion he demaunded of Iulia,
whether she had lieffer in proesse of a
fewe yeres, to haue an hoze white hedde, or
els to bee altogether balde. And when she
had thus made aunswere: forsoth father, of
the twoo I had rather to haue a white hed:
¶ And hy then [saied he] doen these damiselles
all that thei maie, to make thee clene balde
before thy tyme: ¶ With this pretie inuencio
subtily deuised, he tooke her rardie in a plain lye.

47. What Iulia said
to an auncient
saue man ex-
horting hir to
be frugalitee
as hir father.

To a certain frende of hers a manne of
grauitee, giuing her counsaill to frapie her
self after the example of her fathers sobre
and auncient maner of liuing, the same Iulia
aunswered pertely enough againe: he
doeth not remembze (quod Iulia) that he is an
Emperour, but I do remember that I am
an emperours daughter.

48. Augustus setting twoo testers together
for to plale their merie partes in gesturing
the one after the other by course, called the
one

one of them a daunser, & thother a stopper.

¶ Because the one was out of measure, full of his knackes and toies, and thother (which whē he should counterfait to doe after hym as he had done afore, could come nothyng nigh to his facions) seemed to doe nothyng but to make pauses and stoppe & let hym of his daunsyng.

The inhabitants of Tarraco, for a glad 49.

token of prosperous fortune, bringing him tidynge, that in his altare was sprongen and growē by a palmetree: therby (¶ Augustus) full well appereth how often ye do sacrifice of incense in our honour. ¶ That thei would fain haue attributed vnto the goddess as a miracle, he imputed to their negligence, who seldome or neuer, did sacrifice of burnyng incense in the altare of Caesar.

*Tarraconia. a countree of Spaine, now called Aragonie. Tarraco, the chief citie of that countree, where was an altare consecrated to Augustus Tarraconensis, the inhabitants of Tarraco.

The same August² whē h^e Galles had geue 50.

him a goldē chain of an C. pound weight, & Dolobella prouing his mynd in sport, proceeded in merie communicacion, till at the last he saied, sir emperour I praye you geue me this chaine: ¶ Iate, (¶ Augustus) I had rather I might geue you a garlade & cluike or I wil rather geue you a garland cluike.

¶ After a pleasaunt wittie soyt, did he put back the vnshamefastnesse of one that craved to haue a rewarde, and yet had neuer been in battayle, (¶ where he might deserve a rewarde) and therfore

¶ Holm Augustus reproved the flatterie of the Tarraconians, bringyng hym tidynge that a date tree was growen by in his altare.

¶ Holm Augustus awarded Dolobella, a chaine of golden chaine of him.

A garlande cūke
like made ci-
ther of holie, or
eis of oken
leaves.

The garlande
cūke of more
honour then a-
ny thyng of
golde that was
geuen for re-
ward in bat-
telle.

August^o would
moche soner
geue rewardes
of golde to his
men of armes,
then garlandes
cūke or mural
that were made
of leaves.

A garlande cūke, some called in Latine *ofera corona*, whiche one ci-
zen having been rescued and saved from killiug in battail, made and
gave to an other citizen by whome he was rescued and saved, as a re-
comentall of his life saved when he should (but for the others aide and
helpe) have been slaine. And this garland was of more honour then any
other gift, by manhode & prowess merittfull to be achieved. Causing ones

a garland cūke was more meete for him, which
was wont to be made of Oken leues, & of Holme
leues, as the garlande triumphall of golde. Albe-
it, as well *caitrensis corona*, & otherwise called *vallaris*
corona, the garlande whiche was geuen by the high ca-
pitain of the Romains, vnto hym that first had entere-
prised to breake into the campe and tentes of the ene-
mies, and ouer the trenches in the field, (as also *corus*
honoralis, the garlande mural (whiche was the said
graunde capitain conferred to soche persone, as at the
assaulte of any towne or fortesse, had first scaled the
walles, and braste into the towne or holdes of the ene-
mies) and *corona naualis*, otherwise called *corona rostrata*
the garlande that was geuen to hym, that on battaille
on the sea, had first boarded any shippe of their enemies
or els subdued any pirates) every one of them, or di-
uarily made of golde. Of whiche matter se *Aulus*
Gellius in the. vi. Chapter of the. v. volume. And
the garlande cūke, as a reward of more honour
then any other, *Augustus* offered in spoote to *Dolo-*
bellia. For *Suetonius* telleth that the same *Augustus*
(among the giftes, wherewith men of armes wer
rewarded for any worthe acte or feacte doen in
warre) vsed of a custome, moche soner to geue gol-
den trappour or vardenes for horses, and chaines
trappour, and whatsoeuer thing els was made of
golde & siluer, then garlandes, ballaces, and mu-
rallies, whiche (as touchyng honour) were farre
aboue the other thynges. whiche thyng excepte
one dog knowes, the merie sayng of *Augustus* hath
no grace in the worlde. Albeit as touchyng the
stoffe wherof every of the saied garlandes was
made, *Gellius* and *Suetonius* do square and disagree.

By *corona graminea* a garland of grasse, otherwile called *corona obsidionalis* a garlande *obsidional*. whiche was geuen to that person, who by his aide & rescue, had saved the whole vniuersall armie of the Romaines, being besieged and beset, or on euery side environed with their enemies. And yet wer there many garlandes geuen in battail, of moche moze price & value, then either of bothe foresaid, as may appere by the wordes of Plinius, which I haue thought good here to set, because it maketh to the declaracion & vnderstanding of this place. The *gralande Ciuike* (saith Plinius) at the first was of holme, after ward it was more fauoried to haue it made of oken leaues with acornes. There belonged vnto it many conditions, and many circumstances were required, he that should haue it must bee one whiche firste of all getting by to the walles of the towne, that he fighteth for in his own countree, hath slain whatsoeuer person was so hardie to entrepryse bryking in. And one that had moze desire to save the life of one of his owne countremen and felows, then to see his enemy. And how that the same place where the deede was doon the enemies was like to haue enioied the same daie. And that the partie so saved, confesse the same with his owne mouthe, otherwile with wiles dooing nothing awaile, & that he wer a citizen of Rome. Other foreuer coming to succour & aide the Romaines geue not that honour, though one save a king. Neither doeth the same honour passe the common rate in dignitie, though the high capitaine be semblable rescued and saved. For the first founders would the highest of all to be in any that were a citizen whatsoeuer he wer. A *Ciuike garlande* ones receiued, it was lawfull for him that had it ones geuen, to weare all daies of his life after. If he came to any common places or open lightes, it is the guise euen yet still that reuerence be doon to him, yea, euen of the Senate. He had authorites to sit in the seates next vnto the Senate. He was exempted and chartered or privileged from bearing almaner offices of charge, bothe for himself, and his father and his fathers father.

When he had many diuerse waies both

beautified and strengthened, or fenced the citie of Rome, and had also for many yeres to come, as moche as in hym laie, made the thesame surer and safe from all daungers, being proude thereof not without cause, he would often saie: I found Rome made but of Bricke, and I will leaue it of Marble.

What Augustus
saied of Rome,
by him beauti-
fied & fortified.

Nothing to a
Prince maye be
moze royal then
if he make the
state of his re-
alm, better than

Nothing

AUGVSTVS. CAESAR

It was ere it
came to his
handes.

Nothing to a prince maie be moze magnifi-
cente or regall, then if the same doe meliorate and
better the state of a diction or roialme, descended
and come to his possession.

52.

Howe Augustus
put off two im-
pudent crawlers
at once.

When one of his men of warre, begged
shamefully of hym a thyng (what it was) &
he had espied besides hym one Martianus,
also coming a pase towarde hym, who he
mistrusted, y^e he for his parte to would beg
hard on hym, ere he would haue a naie, he
said: I will no moze doe that thou desirest
(good feloe myne) then that thyng whiche
Martianus goeth about to craue on me.

53.

The lawe for
suche as killed
their fathers.

It was the lawe in Rome, that what
person had killed his father, shuld be made
fast in a sacke, & so cast into the river. And
yet was not this punishment executed,
but vpon the partie hauing first confessed
the cause. Augustus therfore, to the entent
that he would help saue fro the mozte gre-
uous tozment, of the foresaid punishment,
a persone arraigned at the barre, for killyng
his owne father, that all the world knewe
to be so in deede, vled this maner of exami-
nyng, and laiyng the matter against hym:
In faith (I thinke for all this) thou didest
not kill thy father. & saying enough to him
for to make him saie naie in the matter. So great
was the fauourableness of this Prince in mini-
stryng

The clemencie
and gracious-
nes of Augustus
in ministering
the lawe.

stryng the lawe.

± A lawe was made in Rome by Pompeius (he was of his name called, Lex Pompeia) that if any persone brought the aduall beede of kylling his father or his sonne, either private or apert, thosome should bee sewed or fast knit in a poke of sacke cloth, together with a line dogge, a cocke, an adder, and an ape, and so should bee cast into the sea, if there were any nigh to the place, or els into the riuer: to the ende that being embraied and hampered in the middes of those mortalle strengthes, he might euen in his life time begin to looke the vse of all the elementes, and that the aire should be taken a waie from him, while he were alive, and the yearth when he were dedde.

He vsed commonly to saie, that there was 54.
nothing moze viconuenable for a perfecte
good capitaine, then ouer moche hastying,
and vnauisednesse, and he had almoste e-
uer in his mouthe, this sayng of Greke,
οπευδὲ βραδέως, ἀσφαλὲς γὰρ ἐστὶν ἀμεί-
νων, ἢ θρασύς στρατηλάτης. That is, hasten
faire and softly. For moche better is the
capitaine that will be sure of his matters;
ere he go about the, then he that is of cou-
rage, to ieoperde at all auentures. 2^d Of
whiche matter I haue saied at large in my work
of Prouerbes, whiche is entituled, Chiliades.
The Proverbe, speede thee faire and softly, is a lesson
of counsaile, whereby all persones, and especialy prin-
ces, rulers and capitaines are admonished, in doyng of
thinges bothe to adhibite or shewe the quicke speeing
of aduisee, and also the slownesse of diligence and cir-
cumspection, according to the sayng of Sallustius: nec de
fall it is first to take good deliberacion, and as soon as
thou hast ones consulted, expedient it is, not to forslow
the tyme of doyng when it cometh.

Unto his wiffe Liuia, makying instaunte 54. Augustus
requeite in the behalfe of a certain Galie, to graunte vnto
be

hastying a waie
of discrecion, the
best properties
that make
been a good
capitaine.

οπευδὲ
βραδέως,
make hast faire
and softly. or
speede thee faire
and softly.

Primum consule
to: at ubi consule
ueris, maturé et
pur est facto.

Livia to haue a certain Galle incorporated citizen of Rome.

Augustus wold not make the honour of the cite of Rome, ouer common.

Augustus preferred the dignitie of the common weale, before his owne singular auantage

he incorporated a citezen of Rome, he gaue a plain naie, but that the same Galle should enioye the priueleges and franchisees of Rome, & (as if he had been a citezen in deede) he graunted her of his owne moeue vnderdesired: alleging that he could bee moche better contented to haue of his owne rentes and cofers abated, then the hono: of the cite of Rome to bee made ouer common. ¶ As one that

56. When he saue at an oracion or proposition, & (that he made vnto the people) a greate mane in vile apparell (readyng, palliatos, in stede of, pullatos, as I suppose verely the booke of Suetonius should be) clad in great large cappes or mantelles, being very sore moued therewith, and in an high fume, loe (saieyth he) these here been our Romaines, the lordes of the worlde, and wonte in tymes passe, to go in auncient side gounes.

Augustus studied to bring vp again to Rome the auncient fashions decayed.

¶ So greatly did he studie and labour to calle backe again, and to renews the olde auncient fashions, that it greued his harte to se the old goyng in apparell, and garments chaunged.

57. Vnto the people making great complaint of the scarcitee of wine, & also of the dearth, he said, that by reason of great aboundaunce of waters, conueighed to ren out of newe conduites

Now Augustus answered the people of Rome complaining of the scarcitee & dearth of wine

edduces lately made by Agrippa his sone in Laue, there was sufficient prouision made, that men needed not to be in thriste.

In deede Agrippa bestowed all his studie and diligence from all places that could be, to prouide for the citee of Rome to haue aboundance of waters. And Augustus on the other side, did sharpelie call backe the people from swine to water.

Timagines a writer of Histories, had w open mouth spoken many bloudie wordes against Caesar, many slaunderous wordes by his wife, and many naughtie wordes by all his whole faimlie. Augustus sent him a gentle warning, to kepe a better tounge in his hedde, and to vse it moze sobzely. And where the feloe persisted and held on still to make euill report, and to speake the worst, Caesar did nothyng els in the worlde, but forbidd hym his hous. Well, Timagines solemnelly afore audience read ouer certaine booke, whiche he had written, conteining the actes or chronicles of Augustus, & when he had perused them, he cast the in the fier, and burned them, for hated of Caesar, as one couetyng to suppress and extinguishe for ever, the memoriall of thinges fro time to time, dooen by thesame. Yet for all this did not one of the Citizens of Roome kepe out of his doozes thesaied Timagines, thus

A. I. openly

Agrippa made many new conduces in Rome for the conueighaunce of water to the citee.

58. The Incomparable clemencie & graciousnesse of Augustus towards one Timagines a writer of histories and chronicles

Timagines for hatred of Augustus burned the booke, whiche he had written of his chronicle.

AUGUSTVS CAESAR

The letter of
Augustus towar
des Pollio Asini

openly and stiffely, shewing cōtinuall eni-
mitie against Caesar. In the hous of Pollio
Asinius, he continued till he was a verte a-
ged manne, and yet did Augustus neuer so
moche as geue one foule woꝛde vnto Pol-
lio, in whose hous his ennue was lodged, &
entretained, sauyng that one tinte he saied
vnto hym onely thus: *ἄγε τοι φέρις*, that is,
ye feede in your hous a beast, or a serpente,
& (as if one should haue saied, your hous is a denne,
or a caue for a serpent.) And anon where Pollio
addressed hymself, to make his purgaciō or
excuse, Caesar broke his tale, saiyng: *πάτερ,*
my friende Pollio, take the fruction of hym
hardely, take the fruction of him. But whē
Pollio not being yet clene out of feare, saied
sir Emperour, if ye so commaunde, I will
ere I drinke, forbid him my hous. *ἄγε* (q
Augustus) thinkest thou that I will so doe,
which haue been the man, that ones made
you at one? *ἄγε* For this Pollio had afore tyme

When Augu-
stus began to
take displeasur
with Timagines
then began Pol-
lio to bee his
frende.

59.

The straunge
fozt of crueltie

been angrie and foule out with Timagines, and had
none other cause to surceasse his maugre, but that
Caesar begun to take displeasure with the saied Ti-
magines. So the graciousnesse of this prince, tooke
in good gree the euill will of bothe the saied para-
ties against hym.

It fortunied Augustus to suppe at the
hous of one * Atedius Pollio, alias Vidius
Pollio.

Pollio. And one of the bondpages of this Pollio, had by chaunce broken a drinkeyng glasse of cristall stone. Anon was commaundement geue, that the paige should at ons be had a waie, and caste to his Lampyres.

The lackey ran so: succour, and fell doune at the fete of Cæsar, mindyng to desire of him nothing els in the world, but that he might dye some other kinde of death.

(then to bee cast aloue vnto the liue Lampyres. Cæsar beeyng moued with the vngood maner of crueltie commaunded bothe the boie to be let go, and also as many cuppes, or other vessel of cristall as wer in the hous, to be broken in peces befoze his face euery one of the, and the skewe (where the Lampyres were kept) to bee filled vp with thesame, in steede of the boie. And as for his friende Pollio he greuously rebuked: sayng: why, art thou soche an one so lordely, to bid a waie with thy me in all haste, even from thy table, and to be gnawen piece meale, with a torment of a newe sorte neuer seen afore? If it chaunce a calde cuppe of thyne to bee broken, shall the bowelles and guttes of a man, be toren in peces for it? Wilt thou so highly stande in thine owne conceit, or take vpon thee,

that Ateid^o pol^o li^o bled, in casting his seruantes (is thet displeased him) aloue vnto liue Lampyres, whiche he keppe in a skewe.

The foreerebut that Augustus gaue vnto pollio for his crueltie.

The ptece and mercifull coma

A.ij.

as

AVGVSTVS CAESAR

passion of *Aug-
ustus* towards
menne.

as to commaunde any bodie to bee had to
death or to tormentes, in soche place, where
Caesar hymself is pzent:

*Of the straunge crueltie of this *Aredius Pollio*, alias *Pedius Pollio*, *Plinius*
(in the .23. chap. of the .3. volume, treating of the nature of *Lampyres*)
speaketh in this maner. *Pedius Pollio* a knight of Rome, and one of the
familiar friends of *Augustus Caesar*, devised and invented in this wise,
exiles and waies how to doe cruel torment, casting in close pouders
sewes of them, the live bodies of bondmen condemned to dye, not as
though the wilde beastes of the pearth, beyng for soche purpose vnus-
ficient, but forbeare in any other kinde, he might not stande and loke
by, while a live man wer toren piece meale, in all the members and par-
tes of his bodie at ones. Against thesame *Pollio* for the same crueltie
doeth *Seneca* also saye inueigh.

Corduba 60.
a citie in

Spaine, where
Seneca the *Philos-
opher*, and
the poete *Lucan-
us* wer borne.

At a certain sitting in iudgemēt, where
vnto the charge of one *Aemilius Elianus* of
Corduba, among other crimes moe it was
laid euen as one of the principall matters
against him, that he was a speaker of euill
by Caesar: *Augustus* turning to the accuser
saied: I would haue thee to bring me in
prooffes of that, and I shall make *Elianus*
to knowe, that I haue a tongue to as well
as he, and I will telle as many good tales
of hym againe, I warraunte hym. And
beyng contented with this manacyng, he made no
ferther enquierie at all against the saied *Elianus*.

This Tiberius 61.
succeed-
ed *Augustus*.
How *Augustus*
answered *Tibe-
rius* wrathfully
complaining
of persones re-

Unto *Tiberius* oftentimes by letters
wrathfully complaining on soche persones
as wer reporters of euill by *Augustus*, the
same *Augustus* wrote letters againe, that
he should not in that matter be ouer eage,

as

as men of his age were wont to bee. For it is enough (y he) if wee haue the matter at this point, that no man is able to doe vs any harme.

He neuer commended his soonnes vnto 62.

the people, but with this exception: if they shall deserue it, and bee founde woorthie. *How Augustus used to commend his soonnes to the people.* *Willing and willing, that honour should bee deferred and geuen not vnto auctorities, but vnto merites and desertes.*

He had banished out of Courte Iulia his 63.

doughter, and Iulia his daughters doughter, yea, and after that Agrippa also, also adopted and made his heire apparaunte, & afterward (because of his beastly and fierse or vnrulie facions) caste of again. At all times whensoever was made any mention of these thre, he would customably crie out with this verse of Homere.

Αἰὸν ὄφελον ἄγαμός τε μέειν, ἄγονός τε ἀπλέαδζ.

That is,

Oh, would God, would God, that my chaunce had been,

To lue single, and die without children.

Neither vsed he to call the said thre persones by any other name, but thre rotten apostumes, or thre rennyng sores of his, or els his thre cancrs. For he could moche

Augustus banished out of his courte Iulia his daughter, and Iulia his daughters daughter, and Agrippa for their lewdness & vnruliness.

What Augustus would saie, when any mention was made either of Iulia his daughter, or Iulia his niece, or of Agrippa, and what name he gaue them.

Augustus could better take the

A. 19.

more

IULIUS CAESAR.

better take the death of his children, then their dishonour

Augustus would not haue his daughter Iulia to be coumbed with hym.

more pacientely take the death of his children and kinnsfolkes, then their dishonour. **¶** And, & fethermore he prouided by his last wil, that, in case any thing should chaunce vnto Iulia his doughter, or Iulia his niece or ther wise then well, neither of them bothe should be buiried vnder his tounge.

64. He would take very greuously that any

Augustus would not haue any thing made of him in writing but after a substantiall sorte, and of the best doers.

thing should be made of him, and set out in writing, but after a substantiall sorte, and by the principall best doers. And to the iustices he signified his pleasure, y^t they should not suffre any point of vilante to come vnto his name, by the meyniges and comyng together of iesters, or of common plaiers of entreludes. **¶** In deede in this behalf cousin

to Alexander. And certes meete it is for the auctoritee of a Prince, euerywhere to bee maintained in his roiall estate, without any maner spotte or touche of derogacion.

to Alexander. And certes meete it is for the auctoritee of a Prince, euerywhere to bee maintained in his roiall estate, without any maner spotte or touche of derogacion.

*How Augustus named a little Isle lying nigh to the Isle of Capres, * Capreae, arum is a little Isle beyond the tounce of Surrentum in the realme of Naples, which realme of Naples is in latin called Campania*

65. An other certaine Isle, lying nigh vnto the Isle of * Capres (into the whiche soche of Caesars courte were wonte to departe for a season, as were desirous to seiourne and repose theim selues) he commonly vsed to call in Greke, ἀπεργόπολις, as if ye should saie in Englishe, the Citce of dooe little. **¶** For the Greke worde ἀπεργία soundeth in Englishe

Englishe, vacacion or resting from all buisnesse.

When he perceiued and seled his dying
houre to appoche, he enquired of his fami-
liars, beyng let into his chamber to come
and see him, whether it semed to them, that
he had any thing handsomely enough pla-
yed his parte in passyng his life. And mea-
nyng of the trade and course of this presente life,
which many wryters doen resemble and compare
vnto playng a parte in an Enterlude. And then
pronounced he this Greke verse folowing, custo-
marie vsed to be sungen at the last ende of Co-
medies, exhibited and plaied to an ende.

Λόγε κόρτορ κί πάντες ἡμῖν μὲν χάρις

ὑποχρεῖσθε.

That is.

Clappe handes, in signe of contentacion,
And with good harte, allow this our acciō.

The saynges of Iulius

CAESAR.



Sylla, when he fled frō t.

Sylla, being yet but euē ascri-
pleyng vnder mannes state,
came by chaunte into the hā-
des of pirates, beyng Ciliciās.

And at the first when thesame pirates had
named the somme, whiche thei would re-
quire of hym for his raunsome, he laughed
the thieues to scozne, as fooles that knewe

A.iiij.

not

66.

What Augustus
demanded of
his frendes a-
little before his
death,

Sylla a senator
of Rome, and a
mā of great po-
wer, who made
civile battaille
with Marius, &
bāquished: and
afterward be-
red a cruel rēd

IULIUS CAESAR.

Cilicia, the people of Cilicia, whiche is a region in Asia the litle joining vnto Syria, a goodlie champion countree.

The hault make of Iulius Caesar, beyng but a yong mā.

Caesar hanged vp the pirates, by whō he had been taken prisoner.

Iulius Caesar make like in factions vnto Alexander the greate,

not what maner feloe thei had takē prisoner, and promised of his owne offere to geue them double their asking. So, the time going on, wheras he was safely kept & watched, while the money was in fetchyng, he would charge theim to kepe silence, and to make no noise y^e might trouble him, while he was slepyng. Vnto thesame Pirates he would euer read soche oracions and verses as he wrote being there, which his makinges, if thei did not in the best maner allow, he would call the asses and barbarous foolles, and with laughter would threaten to hang theim one daie on Trebettes, whiche thing he did in dedde to. For beyng let go, immediatly vpon the bryngyng of the money, which the pirates patished for his raui- some, men and shippes gotten together out of the coutrie of Asia, he caught the self same robbers, and hanged them vp, but first he ded, that the severitie might not be vntem- pered with mercie. ¶ Doe ye not here euen at the first chop se and knowe of old, the nature and factions of Alexander the great, to whom no meane thing could be enough: ¶ Because the wordes of Plutarchus in the life of Iulius Caesar, seme to geue no small light, to the vnderstanding of this present place, I haue thought it worthy the doing, to annere thesame at large. Sylle enuyng the rosse, & bearyng all the strokes in Rome (saith Plutarchus) was in minde and wille to take

take awaie fro Caesar, Cornelia the daughter of Cinna the Dictator (that is to saie) the lord great master, or the lord commander.) Whiche thing when he could not ther for fear ne for hope, that is to saie, neither by foule meanes, nor by faire meanes bying to passe, he stopped her dourie as forsaied to the chamber of the citie. As for the cause of enmitie betwene Caesar and Sylla, was the alliaunce of Marius and Caesar, for Marius the elder had to wife Iulia the aunte of Caesar, of whō was born Marius the younger, Caesars cousin german (thei two being sisters children.) When Sylla setting and bestowing his minde, care, and studie about other matters, after the doyng to death and slaughter of many a persone, in the tyme while he reigned) Caesar sawe hym self to bee nothing at all regarded of hym, yet did not the same Caesar shrink, ne feare, beinge yet a very child of age, to keepe to the people, & to entere suite with the for the obtaining of a roine, dignitee, or promotion, in the order or college of priestes, whiche dignitee he was put beades, and could not obtaine, by reason that Sylla was not his friende, but against hym in his suite. Sylla continually from that tyme forthward, devisyng and consultyng how to destroye Caesar, and to rid hym out of the waie, where certain persones avouched to be contrarie to all reason and conscience, to doe soche a yong boie to death. Sylla affirmed them all to bee more then madde, if thei did not in that one boie alone, espie many soche as Marius. Whē this sayng came to Caesars eare, he went for a space about from place to place, and late hidden among the Gabines (a people in Italie not far from Rome) afterward, while he nightly removed fro one lodgyng to an other, though he wer verie richely, it chaunced hym to come into the handes of Sylla his soldiers, then scouring the countree, to take all soche persones as late lurking there in any place, and at the hand of Cornelius the capitaine of the saied Launceknights, he ransomed hymself for two talentes. Upon this, taking his waie to the sea, he tooke passage over into Bithynia (a region of Asia the lesser, butryng fore right against Thracia) unto Nicomedes the king there, with whō no long tyme hauyng made abode, as he wente drune from thens, he was takē about Pharmacus (a little Ile in the sea of Salamin, not farre from the regio of Attica)

I V L I V S C A E S A R,

by a sort of pirates, whiche at that present season, with greate shippes of warre, and with whole nauires out of number, heide and kepte the possession of all the seas about. By whō when at the first wer demaunded of him xx. talentes for his ransome, he mocked them, for that thei knewe not what maner a man thei had taken, and therfore of hymself he promised to geue them .i. talentes. Then sendyng his folkes abrode. Some to one citee and some to an other, for speedie leuynge of the said money, hymself remainyng prisoner among the moste courteous Cilicians, with one and no mo of his familie are frendes, and twoo seruantes. But as for the said Cilicians he had in so vile reputation, that as often as he was disposed to laie hym doune to slepe, he would sende one straightly to charge and commaunde theim to kepe silence, and to make no noyse. And makyng discourse there emonges them with greate suffraunce. xl. daies lackyng twoo, and vsyng the not as keepers, but as seruantes, and garders of his bodie, he would prouoke theim now at gamyng, now with prouynge one of other maisterie, otherwhyles wrytyng verses and oracions, he would desire them to geue hym the hearpyng of thesame, and if thei did not highlie esteeme his doinges he would plainly without any courtesie call theim fooles or loutes, and barbarous feloes, threathening them vnder the cloke of laughyng and sportyng, to hang the euery one on the galoes. In whiche thynges thei like booles tooke greate ioye and pleasure, as attributyng all that plain and franke speakyng vnto iestynge & simplicity. And immediatlie vpon the bringyng of the money for his ransome, from the toun of Miletum, and the deliuerance of thesame, beyng set again at his libertee, a nauie of shippes even with a tricke furnished & set out from the haueu of the Milesians, he made vpon these Piraces, whom lyng yet still at roide with their nauie all at rest and quiete about the said Ise, he toke and subdued almoste euery one, And so all their goodes and money taken from theim, he laied the feloes faste and sure in irouns at Pergamus (a toun in Asia, & a prouince of the Romanes) and went vnto Iulius the chiefe iustice, hauing at that tyme the ordynyng of the prouince of Asia, vnto whom it belonged to punish soche as wer taken for any trespass. But the said Iulius rather haupyng

hawing tye vnto the money (foz it was no lial coimne) said that he would at leasure, se what was to be doep with the persons, whom he had taken. Wherfoze Caesar, when he salwe his tyme, bidding him farewell, toke his iourney vnto Pergamus, and hanged me all the said thieues on iacobettes, from the first to the last, accordyng as he had ofte times made promise vnto them, while he abode in the Isle, &c.

Whē he made suite and labour to haue 2.

the dignitee of high pzelate oꝝ oꝝdinarie at

Rome (Quintus Catulus, a manne of right

high dignitee and polwer among the Ro-

maines, standyng in election with hym foꝝ

thesame office) vnto his mother bzyngyng

him going to the gate: Mother (said he) this

date shall ye haue your sonne, either y high

pzelate, oꝝ els a banished man. **¶** An hault

courage toward, and that could in no sauce abide

to be put backe.

* There was in Rome of old antiquitee a certain college, that is to say a compaignie oꝝ fellowship of magistrates, to whom appertained the ordeing, ministering, executing and iudging of all sacres, of all holy rites, ceremonies, funerall obsequies, & of all other causes that in any point concerned religion. And they wer called Pontifices. And there were of this two orders, that is to wete, inferiours and superiours, as if ye should saie (at lestwise in case the terme maie serue) bishoppes and archbishops. And among them was one hedde, that was called summus Pontifex, the highest pzelate, and as ye would saie: the chief oꝝdinarie, to whose power and authoritee belonged to make constitucions, concernyng al the said rites, ceremonies, and all pointes of their religion, and to see reformation of all inferiour magistrates, encurreyng any contumacie, contempt, oꝝ disobedience. This magistrate was firste instituted by Numa Pompilius the seconde kynge of Rome.

His wife Pompeia, because she was in

greate flāuder (as one that had misused hir

self with Clodius) in deede he forsoke & put

aswate

what Iulius caesar said to his mother, whē he stood foꝝ the dignitee of highe bishop in Rome

Iulius Caesar a man of a wonderful haughtie courage.

Iulius Caesar forsooke and put aswate his wife Pompeia. This Pompeia

was Caesar, as
witness, as witness
saith Plutarchus,
his first wife
was Cornelia
the daughter of
Cinna afore me-
tioned, by whom
he had a daugh-
ter called Julia,
whiche was af-
terward married
vnto Pompeius
the greater.

away from him. But yet when Clodius was
brought in the law, and arraigned for the same
matter, Caesar being called forth for a wit-
ness, reported no euill worde by his wife.
And when the accuser saied, why then hast
thou made a diuorce with her? Forsothe (quoth
he againe) because the wife of Caesar ought
to be pure and cleare from all slander too,
as well as from the crime. Besides the wit-
ness of the answer, his crueltie also maie well
be praised, that he spared to defame his wife whom
he had abandoned.

4. When he read the chronicle of Alexander
the greater, he could not forbear to water
his plantes. And to his frendes he said: At
this same age (quoth he) that I am of now, Alex-
ander had subdued Darius, and I haue not
yet vnto this daie, dooen so moche as any
one valiaunte acte of prowesse.

The ambition of Iulius Caesar
After that the
cite of Rome had
subdued many
countreies, they
did from yere to
yere, create and
sende into eue-
ry severall pro-
vince, that they
had a generall
magistrate, who
was called Praetor, a lord presidente To whose authoritie appertained
the determination of causes, and the redresse of all matters, concerning
iustice and lawe. A magistrate of moche like sort, as is here in Englande
the

Suetonius
writeth this thing to haue chaunced, at what time
Caesar being lord presidente in Spain, & ridyng
his circuite, to holde the graunde iuries or lawe
daies, in townes appoynted for sises and sessions
to be kept, had seen the Image of Alexander in the
temple of Hercules within the Isle of Gades. But
would God soche a nature as this, would rather
haue used his forwardnesse and quicke spirit, in
taking after a prince of a sober sort, then after one
that would be perelous, & alone about all others.

the lord president of the counsaill in Wales, and the lord president of the counsaill at York, sauing that the Praetor of Rome had the assistance, aide and maintinauce of men of armes, wherefore he wente to kepe his sessions, courtes or lawdaies, or to sit in iudgemente.

¶ In the moste fetherest part of Spain, beyonde Granado westwarde are twoo little Isles called, *Gades*. In the lesse of these twoo Isles, was a citee called *Iulia*, inhabited all with citizens of Rome. There was also in the same a temple, dedicated vnto *Hercules*, in whiche it is thoughte by many persones, that the twoo pillars of *Hercules* wer, whiche pillars wer of brasse, eight cubites high a peece: whiche *Hercules* (when he had peregrated all the worlde, as ferre as any lande went) did erecte and set vp for a memoriall that there he had ben.

As he passed by a beggerie little town of 5.

roid roste in the mountaines of Sauoye, his compaignie that were with hym, puttyng doubtles and questiōs, whether in that dog hole also, wer sedicions & quereles for preminence and superiortee, as there continually were in Rome, he staied and stoode still a pzetie while musing with hymself, & anone, well (q he) I promise you, I for my part had lieffer to bee the firste, or the chief man here, then the seconde man in Rome.

¶ This certes is euen verie it. that is written in y poete *Lucanus*, that neither *Caesar* could abide to haue any man aboue hym, ne *Pompeius* to haue any peece.

The ambition of *Iulius Caesar*
Nec Rome potius
ere pati *Caesaris*
priorem Pompeius
us ve parem.

Neither *Caesar*
could abide to
haue any super
ior, nor *Pompeius*
to haue any ne
feloe with hym

He saied that thinges of high enterpryse 6.

(because thei are subiecte vnto daungers, and wer greate) ought to bee executed and dispetched out of hande, and none aduise ne deliberacion to bee taken of them, because that to the goyng thzough with soche mat
ters,

Iulius Caesar
would high en
terpryses to bee
goen thzough
witholl with
out calling of
any perilles.

ters, celeritee doeth verie greate helpe, and castyng of perilles dooeth plucke a manne backe from hardie auenturyng.

7. **W**hen he departed out of the prouince of Galle, to matche against Pompeius, as one as he was ones passed ouer the flood of Rubicon, now (saith he) be it past casting the

Ois iacta sit alia,

* There is a

prouerbe, *omne*

sicere aliam, to

cast all dice, by

whiche is signi

fied, to set al on

fire and leuen, &

at all auentures to

leopard, assaying the

of fortune, be it good,

be it bad, Therefore when

Caesar saied: be it

alrewe cast. This meaning was,

to bee now ouerlate to

repente that he

had doen, or to cal again

yesterdaye. And therfore that

he would now cast

no more penwozthes in

the matter, but go throug

with his purpose,

chaunce as it would. *Cadat alea fari* (saith

Lucanus in the persone of Cae

sar against Pompeius) *alternitrum mensura caput* that is,

Let the dye of fate,

chaunce as it will. Thone or other of our

liues to spill. Euripides, Plato, Terence

Plutarchut, Lucianus, and other writers mo,

liken the life of manne to the

game of Dicing, in whiche place, what to

caste lieth not in our handes.

But onely in chaunce and fortune, but

that that we haue caste, wee maie

with policie, conueighaunce, and good

orderyng, if it bee well caste, vse

and applie it to our commoditee, if the

constrarie, yet tempre it the lesse

to hurie vs.

8. **W**hen Pompeius had forsaken Rome,

and had fled to the seas, Metellus the high

treasurerer of Rome withstode Caesar, be

ing desirous and fain to take money out of

the treasure, and shut by the same treasur

ie fast. But Caesar thzeatened to slea him,

whiche woozde when he had assounded the

saied

saied Metellus, it was young man [of Caesar] this thing was moze harde for me to speak then to do. ¶ Hearing that it was in his power, euen with a becke of his hed, to put to death who soeuer he wex disposed, forasmoche as wher soeuer he went, he had with hym a bande of hardnedd menne.

The manacing
of greace men.

At a tounne of Durach he taried, lokyng that no soldiours footemen should bee sent thither vnto hym from Brunduse. Which thing forasmoche as it was very slacke and long in doyng, gettyng hym priuolie into a little foist, he assayed to passe ouer the sea of Adria. And the vessell beyng euen wel nigh ouerwhelmed and sounken, with the maine swellng surges of this fierse sea, vnto his pilote being now clene in despair to escape dounyng, and thinkyng to be no waie but one, Caesar opened who he was, sayng: put thy trust and affiaunce in ladie Fortune, and weete thou well, that thou carriest Caesar in this little boate of thyne.

¶ He was of soche excedyng haule courage, as though he had had bothe the goddes, and fortune euen at his owne will and commaundemet. But yet at that present season the rage of the tempests sweryng all worse and worse, he was letted of accomplishing that he had entended. But as soon as his souldiours that wer alleadied at Durach had knowelege of this his doyng, thei came full and

9. **Durachium*
or *Dyrachium*
a tounne in Mac-
cedonia, first cal-
led *Epidamnium*,
but the Romans
when thei
had conquered
it, should rather
haue it called
Durachium, this
was when he
went to pursue
Pompeius.

¶ *Brundisium* a
tounne in Italy:
a tyme of Mas-
silia, lying by
the sea of Adria
toward which *Brun-*
duse, lieth the
passage ouer in
to Greece.


The excedyng
haule courage
of *Iulius Caesar*.

The hartes of
Caesars souldi-
ers towardes
hym,

whole


IULIUS CAESAR.

whole rennyng vnto Caesar, and tooke verie greuously, if the same looked for any mo, or other benedes of men, as haupng some mistruste in them.

10. But when it came to the battreyng and triall of strokes, Pompeius wone the field, but he did not folowe his victorie to the vttermost  (as he should haue doen.) but reculed backe to his campe. Then saied Caesar, this daie (q he) the victorie was in the possession of our enemies, but thei haue not a capitaine that can skille how to vse victorie, when he hath it.

Pompeius wone the first felde against Caesar.

Pompeius could no skill (saied Caesar) howe to vse a victorie.

11. When Pompeius had commaunded his armie, albeet the same wer prest and in full readinesse to fight at Pharsalum, yet there to demourre, and to tarrie the comyng of their enemies: Caesar auouched hym to had doen ferre wide, in y he had by soche delaie and tariaunce, in maner killed the habillitee, the fierse nesse, and a certain diuine inspiration of his souldiours hartes, beeyng fully appoynted and redie to fall vpo their enemies.  So greatly did Caesar contende and strue with Pompeius, not onely aboute the fortune of battaill, but also in the experie knowlege of warre keepng.

Pharsalus or pharsalos or Pharsalia, a citee in Theffalia, in the felde of which Caesar banquished Pompeius.

Julius Caesar matched Pompeius not onlie in the fortune of battail, but also in the experience.

12. When he had euen at the first choppe of encountreyng, banquished Pharnaces, he wrote briesfly to his frendes after this sort:

Pharnax or pharnaces kyng of pontus, &c soonne

I came, I looked, I conquered. **S**ignifying the greate celerite and speede of conqring.

persecuted, and at length drowe to kill himself. For he fauoured Pompeius making warre against Mithridates. And in fine the said Pharnaces rebel: ling against Caesar, was by the same discomfited, banquished & driven out of his countree. This feloe (saith Lucius Florus, who writeth an abridgement of the Chronicles of Rome, out of the histories of Titus Livius) was by Iulius Caesar euen at one feloe. & yet not that alough: ten, so troden vnder feete, as it had been a thing with a flasse of ligh: tenyng, sodainly crummed to dust and pouthes.

After that the soldours and men of armes, whiche folowed Scipio in Afrike wer fled, and Cato being banquished by Caesar had killed himself at Vtica, these were the wordes of Caesar: I enute to thee **C**ato this death of thyne, sens thou haste enuied vnto me the sauyng of thy life. **C** Caesar thought it a thyng like to redounde highly to his honour and renoume, if soche a noble mā as Cato hauing been ouercomed in battaill, shuld be bound to hym, and no man els for his life. But Cato rather chose death with honour, then after the oppressing of the publike libertee and freedom, to be as a bondseruant to any persone. And therefore Caesar enuied vnto Cato the honoz of soche a death because he had enuied vnto Caesar the laude and praise of sauyng the life of Cato.

Persones not a feloe (because thei had Antonius and Dolobella in great mistrust lest thei shoulde conspire and werke some treason against Caesar) gaue warnyng vnto the same, that he shoulde in any wise beware of them. Tush, no no (q Caesar) I feare not these

B. J.

ruddie

of Mithridates, who beyng his owne father he

13. Scipio a noble capitaine of Rome.

Of Cato is also noted in y^e apostrophe of August^{us} Caesar, where vnto is to be added, that Caesar made all the speede and meanes possible to haue Cato aliue, and when he could not, he wrote a booke of vnrising denesse against him, whiche he entituled antis Cato.

14. What Iulius Caesar said when he was warned to beware of Antonius & Dolobella. Antonius & Dolobella fat and well coloured.

IULIUS CAESAR

Brutus & Cassius
lean and pale.

Brutus & Cassius
And Iulius Caesar

ruddie coloured and fat bealied feloes, but ponder same spare slender skragges, & pale salowe coloured whozesoonnes, thewying with his finger Brutus & Calsius. ¶ Neither did his suspicio deceine him, for of the. 2. was he after ward slain in dede. Of which matter soch as be learned maie reade *Plutarchus* and *Suetonius*.

15. Communicacion beeyng on a tyme in a supper season begun, what kinde of death was best, he aunswered wout making any bones: that is sodain & nothing thought on. ¶ And that he iudged to be best. chauced to him in dede. ¶ *Plutarchus* saith that he supped the same tyme (beyng the date next before his death) at the house of *Marcus Lepidus* his greate and faithfull frende.

What kinde
of death Iulius
Caesar thought
to be beste.

When one of
Iulius Caesars
standarde bea-
res wold haue
fled, Caesar pluc-
ked him backe
by the throte,
to go towards
his enemies.

The waie to
winne victorie
is not to flee, &
to renne awaie
fro the enimies

16. In a certain battree he caught fast by the hedde and the cheekes, the standarde bearer of one of the legion called *Marciall*, hauing turned his backe to flux, and plucked backe the cōtrarie waie. And stretching forth his hande to his enemies ward, saied: whether goest thou awaie thou feloe? Ponder been thei, that wee fight against. ¶ Thus with his handes, he chasticed one persone and no moe, but with these sharpe and poinaunt swoordes, he cleane put awaie the fearfull trembling of al the legions, & where the same wer at the very point to bee discourfaicted, he taught them a lesson to winne the victorie.

17. After that *Publius Mimus*, a plaier of waton entercludes, and other iestyng toies had

OR

on the stage in open presence, ferre passed
all his feloes, and among them one Laberius
¶ a maker & a player as *Publius* was, the same *Iu-*
lius Caesar pronounced the sentence of iudgemente in this wise. *Caesar* shewyng thee
¶ *Laberius*, all the fauour that may bee,
thou art overcome of the Syrian. ¶ For,
thesaid *Publius* was in condicion or state of buyng
a bondeman, & of nacion or countree a Syrian bozne
ferre a wale is he left behind, that is overcome
the iudge beyng his frende, or shewyng hym fa-
uour. ¶ And the iudge beyng but indifferent, it was
to to ferre odds, that a Syrian bozne should in Rome
overcome a Roman.

¶ When *Caesar* saw in Rome, certain aliens
that wer riche and welthie persones, carri-
yng aboute the streates in their armes and
bosomes, little young dogges and apes, &
to make all spozte and plaie with thesame,
he demaunded, whether the womē in their
Countree, did byng foorth no childzen.
¶ Meanyng that there were no soche young
whelpes of any kinde, more pleasaunte to plaie or
finde pastime withal, then their owne little swete
babes. *Plutarchus* telleth this historie in the life of
Pericles, albeit he sheweth not whiche *Caesars* say-
yng it was, I deme it to be *Augustus Caesars*.

¶ When he sawe his soldiours to be won-
drous sore afraid of their enemies, whiche
thei looked for daily, he spoke openly to the
whole cōpaignie in this maner. Be it kno-

How *Iulius Caesar* gaue
iudgemente of
Laberius beyng
overcome by
Publius Nimus
in testyng and
playng,

18.

What *Iulius Caesar* said whē
he saw in Rome
straungers car-
rie young pup-
pes & in their
armes to plaie
withall.

Pericles a noble
man of *Athenes*
whiche gover-
ned the commō
weale there by
the space of xl.
yeres, a man in
naturall eloque
ce incompātable;

19.

What *Iulius Caesar* said
to his soldiours
being in greete
fear of their
enemies, whose
comyng thei
daily looked for.

IULIUS CAESAR

This king was
the king of the
Persians.

Wen to you al, that within these very fewe
daies, there will come hither a kyng with
x. Legions, xxx. M. horsemen, of others in
light harnesse an hundred. M. and. iij. C. e-
lephantes. Therfore some emög you here,
ceasse to make any fether enquiris o2 ser-
che, o2 to conceiue this o2 that opinion, and
geue the credence vnto me, who haue cer-
taine knowlege of all the truthe, o2 els in
faith I will cause all soche persones to be
put in the oldest and moske rotten ship that
I can get, and to be carried henis. What soe-
uer winde shall blowe, into what soeuer
Countrees it shall chaunce at auenture.

Greate matter
of daunger res-
quiceth harre &
stomake accor-
ding, for to re-
fute the same.

20.

What Caesar
said for his ex-
cuse of not lea-
uyng the office
of Dictator.

Julius Caesar
said that Sulla
was not half a
good clerke.

¶ A straunge facion of puttyng aswaie fear. not
by naie sayng, ne by lessenyng the number of the
enemies, but by encreasing the occasiō of terrour,
to the ende that beyng adcertained, of soze perille
and halard to come, thei might take vnto the flo-
makes & hartes for soch great dainger couenable.

To certain persones comyng in wth their
fiue egges, how that Sylla had geuen ouer
his office of Dictature, as he shuld do, wher
as Caesar kept it still, and would not out of
it at all (whiche thing to dooe, lacked verie
little of plaine vsurpacion of tirannie:) he
answered that Sylla was not bokishe, nor
halfe a good clerke, and therfore gaue vp
his Dictature. ¶ Schoolemaisters, whē thei
shew

theſe afore ſworde by ſworde, or els recite vnto their ſcholares, what to write after them, as ſaid properly in latine *Dictare diſcipulis*. Caſar hereunto alludying, ſaid that *Sylla* was not halfe a cunning clerke. ¶ Meaning, as I ſuppoſe, that on the one ſide, if *Sylla* had ben ſo wel ſeen in hiſtoyres, in chynicles, and in experience of the worlde, as to conſider what great daunger it was, from ſoche an office ſo long time by ſtrong hande, continued, to returne to his former ſtate of oppreſſed man againe, he would haue looked twiſe on the matter, ere he would haue geuen it by, (of whiche matter is ſomewhat touched afore in the 14 apophthegme of *Diogenes*) and on the other ſide, that ſoche a perſone as ſhould be in a ſtate, of ſoche high power and authoritie, that what ſocuer he would commaunde, muſt and ſhould nedes be doen, ought to be a manne of high wiſedome, knowlege, and diſcretion, to kepe himſelf vnpught in all behalſes, and to doe nothing by violence and power, in whiche he might not at all times after a uouch and iuſtice, as *Sylla* had doen, who in the tyme of his *Dictature*, would not onelic be ruled by no lawes ne miniſter any iuſtice but furthermoze, blid ſoche deſteſtable crueltie and tirannie ouer the citie, and all degrees and ſortes of men, as could not chule afterward, but redounde to his ſmall conſuſion and exterminen. Albeit (excepte my memorie faile me) the hiſtoyres ſay that *Sylla* gaue not by the ſaid office, vntill he laie ſicke in his death bedde.

dictare diſcipulis
* For the better vnderſtanding of this place, it is to bee noted, that by reaſon that the citie of Rome was ruled by two perſones of equall power, who wer called *Conſules* and wer chaunged fro yere to yere, there chaſſed ofte times matter of contention & ſtrife, whether of the two *Conſules* ſhould go to battaile, or if they kept warre in places at ones, whether ſhould go to this place and whether to

that. And by reaſon of ſoche contention, many times theſe matters of the citie proceeded not, and the citie ſelf was ofte in greate daunger. It was therefore by a lawe provided, that in ſoche time and ſtate of the comon weale, if the two *Conſules* betwene them ſtwaie, or els the Senate among them, did not ne would agree, there ſhould bee elected an officer, who was called *Dictator*, as if ye ſhould ſay, a lord commander, he was called alſo, *Maſter populi*, the maſter of the people. This office was called *Dictatura*, the *Dictatorſhip*, or the *Dictature*. Whiche was as touching his authoritie, the verie abſolute power of a king. And what ſocuer the *Dictator* commaunded, or bid to be doen, ſhould bee executed without any manner let, contradiction, or reaſoning. And becauſe the power was ſo greate, it was by theſame lawe provided, that no one perſone ſhould continue in it, aboue the ſpace of 6 monethes at ones. And whoſocuer would not geue by the *Dictature*, at the 6 monethes ende,

IULIVS CAESAR.

encurred the suspicion of tyrannie, and of conspiring to be a king; and thereby the crime of high treason against the common weale. This law notwithstanding, Sulla being Dictator, would not at his due time yield by his office, but by meanes usurped a perpetual dictatorship, for the term of no. yeres, yet at last he gaue it vp in his last daies. Then came Iulius Caesar, and so sembleable usurped the Dictatorship for terme of life. And of that came in, the power of them who wer after ward called Caesares. And the office of Dictature ceased. Neither was there any that wer called *perpetui dictatores*, that is perpetuall dictators, or dictators for terme of life, but these twoo afore named,

21. As Caesar making his triumphe, passed

Caesar toke be-
sie greuouslie,
that one Aquila
a Tribune made
no reuerence to
him at his tri-
umphe.

along by the seates of the Tribunes, Pon-
tius Aquila being one of the number of the
Tribunes, alone of them all not ones arose
out of his place, to doe hym any reuerence.

This matter Caesar tooke so highly euill,
that he said to him as loude as he could cry,

There wer cer-
tain men of of-
fice & authori-
tee in Rome cal-
led Tribuni, thei
wer as chief of
the commons.
And their po-
wer was aswel
in making of

When come thou Aquila beyng a Tribune
and take the commonweale out of my hã-
des. Neither did he by the space of a good
many daies together after, make promise
of any thyng vnto any person, but with
this excepcion, at lest wile if we maie be so
bolde for Pontius Aquila,

as also in all other causes, to intercede betwene the Senate and
the people, that the lordes and nobles, might not by any newe founde
actes, statutes, or decrees, in any wise oppresse or greue the commonal-
tee. And so greate was their authorites in this behalf, that whatsoeuer
the Consules or Senate would enacte, if but one of the Tribunes said
naie to it, all their doing was boide, he could take any effect. The Col-
lege of Tribunes for the people in Rome, might well be likened to the co-
paignie of the Bourgeoisies of the Parliament here in England. Ther
were of the Tribunes at the first no more but twaine, afterwarde Grein
processe a College of 35. There wer also *Tribuni militares*, Tribunes of
the soldiers, whose office was, to see that the souldiours wer wel armed
and

had appointed as they should be.

Unto the people for flatterie, salutynge 22.

hym by the name of kyng, I am Cæsar (¶ *Julius Cæsar refused to be called kyng.*) I am no kyng. ¶ He rather chose to be called by his own private name, thā by the name of kyng, whiche at that tyme was soze hated in the citee of Rome.

Some one feloe of the people, had set on 23.

the image of Cæsar a garlande of Laurell wound about with a whittē linē rolle. But when the Tribunes, the linnen rolle pulled of, had commaunded the feloe to pryson, Cæsar after that he had geue the Tribunes a soze rebuke for it, depriued the same of their offices. And that he might not by so doing seeme to attempte the vsurpacion of the name and polwer of kyng, he pretended for an excuse, the glozie of refusing soche honour his owne selfe to had been taken away from hym by theini.

A crown wound aboute with a white linē rolle was the token of a kyng, and was the verie Diademe. Julius cæsar put out of office the tribunes, whiche had take auaire from his portecature, a kynges Diademe. ¶ Plutarch saith that a Diademe or crowne Emperialle, was at this time set on

sondrie Images of Cæsar in diuerse places, and the two Tribunes that plucked auaire the crownes, he nameth the one Flanius, & the other Marcellus, and addeth that the same tribunes did cast in pryson all soche persons, as they founde had salued Cæsar by the name of kyng.

Because Cæsar had chosen many alienes 24.
of straunge countrees into the senate, ther was a bil wyritten and set vp, that it should be a good deede, if some man woulde goe shewe the parliament chaumbye, to one of the newe chosen Senatours straungiers.

Julius Cæsar chose many alienes into the nombre of Senatours of Rome.

IULIUS CAESAR

¶ He mented (what feloe so euer it was that set
by the bill) those fozeners newly made senatours
of Rome, not so muche as to knowe the waie to the
senate hous, except the same wer shewed vnto the

25.

what posse cer
tain persones
wrote vnder
images of Brutus
and Caesar.

A feloe wrote vnder the image of Brutus
would God thou wer yet aliue: because y
Tarquinius the last king of Rome was ex-
pulled and driuen out of the citee, by the
meanes of the saide Brutus. And vnder the
portrature of Caesar thei had writte emög
them, verses of this sense and meanyng.

Brutus quia reges eiecit, consul primus fa-
ctus est,

Cesar quia consules eiecit, rex postremus
factus est.

Brutus*for chacyng of kynges out,
Was created first Consull Roome,
Caesar for driuyng Consuls out,
Is now last of all a kyng become.

* There were seven kinges of Rome, the first Romulus, the seconde
Numa Pompilius, the thirde Tullus Hostilius, the fourth Ancus Marcius,
the fifth Tarquinius Priscus, the sixth Servius Tullius, the seventh Tarquin-
ius the proude. Who for his high minde & overstarke bling his citi-
zens, and for his moste horrible crueltie, incurred theire mortal disdain
and hatred. And so it was that while the same Tarquinius was led Rome
layng siege to the towne of Arde. His sonne Sextus Tarquinius came to
Rome priuely by night, and by force and violence rauished Lucretia the
wife of Tarquinius Collatinus against her will. wherupon the said Col-
latinus and Iunius Brutus the kynges systers sonnes confederated with
Tricipitinus banished for euer out of Rome both the senne and the fis-
sher, and shut the gates of the citee against them. And made a lawe
that there should neuer after bee any more kynges in Rome, but twoo
magistrates gouernours, whiche should be named Consules. And the
first Consull in Rome were created the said Lucius Iunius Brutus, and
Spolij

Nextly after loyned to Targuenius Collatinus. And of the same Brutus descended this Brutus here mentioned, who with Cassius conspired, bypought and executed the death of Iulius Caesar.

When likelihood appered treason and 26.

conspirtise on euerie side to be wozought against him, and warning was geuen him that he should take good heede to himself, he

Better ones to die then euer to feare said Iulius Caesar.

answered, that better it was ones for all together to die, then to be in perpetual care of takyng heede. ¶ Signifyng that persone not to lue, who liueth in perpetuall fear of death.

One were as good bee out of the world as to lue in perpetua all feare of death.

When Cesar, after that he had made the

¶ Tigrines crye creake, beyng on his waye towarde a certaine citee of people loyned in league with hym, heard that another sorte of the ¶ Suyceners were coming against him in the waye that he had to goe, he reculed into a certain place strong and well fensed. There all his compaignie gathered together, and wel set in aray, his horse & that he had been accustomed to ryde on, was brought vnto him. Well (¶ Cesar) after that I shall haue gotten this victorie and not afoze, I will occupie this horse in pursuing myne enemies. And so euen on foote he set vpon the Suyceners.

27.

The antinostee & courage of Iulius Caesar.

¶ The Tigrines, a people of Germanie, whiche dooen inhabite the fourth part of Supperlande.

¶ The Suyceners are the whole nation of Supperlande, whiche is called in Latine Heluetia, and the people of Heluetia, menne of soche sorte,

B. v.

chat

IVLIVS CAESAR.

that for money they will fight, they care not vnder whose banner. And subiects they are vnto no prince, ne do any thing passe on life or death heauen or helle.

Plutarchus in the life of *Caesar*, and *Plinius* in the. 42. chapter of the eight booke doeth write, that *Iulius Caesar* had an horse with feete fashioned and shaped like a mans foote, and the houle deuised as it were into two toes euen as a man hath. And that he woulde not suffer anye body to spurre him, or gette vp on his back, saving onely *Caesar*. A like strange thing is afore noted of *Bucephalus* the horse of *Alexander*.

28. *Cesar* now openly doing many thinges

What *Confidius* a Senator of Rome sayed vnto *Caesar* dooing al thinges by force & violence in Rome.

by plaine might and power, and contrarie to all lawes, one *Confidius* beyng a man veray ferre striken in age, plainly and with a holde spirite saied vnto hym, that the senates were for this cause onely slacke in meeting and sitting in counsaill, that they stood in feare of his billes & glicues. And when *Cesar* at these wordes had saied, why then doest not thou for thesame feare, kepe thy selfe at home within thy house? I saye as for me (saied *Confidius*) old age maketh me out of feare. For sence ther is but a very litle litle tyme of my lyfe behinde, there is no cause why I shoulde take any greate care or thought for the matter.

29. *Iulius Cesar* vnto *Pomponius* a launce

What *Iulius Cesar* saied to a Souldiour making daunt that he had receiued a wounde

knight, making mocie a doe of a wounde receiued in the face, at the insurrection whiche *Sulpitius* made against the Senate, whiche wound thesaid launce knight made

made a braggue that he had taken in fighting for Cesar, well (saied he) neuer looke behynd thee againe when thou rennest away. **¶** Soche a like thyng dooeth Macrobius father vpon Augustus Caesar, Quintilianns ascribeth it to Iulius Caesar.

in the face for him.

* This Sulpinus was a Tribune of Bourgeois for the people in the time of Sylla & Marius, when Caesar

was a keray young man. Of whome Plutarchus in the life of Sylla writeth in this maner. Therefore Marius toke vnto him Sulpinus a Tribune of the people, a man in no pointe behinde, whose euer was moste flagitious. And neuer aske ye the question how he was more vngacious then an ocher, sence he was more mischeuous then his own self, a man of exceeding crueltie, and set a gog with toto moche both presumption and auarice. To what euer deedes doyng abhominatio and all kindes of mischief had enticed him, he had no regarde, he had no consideration to sell the common weale of Rome euen in the open strete to men that had been not many daies afore bondseruautes, and to denizens having not a foote of lande of their own, and to tel soche money as was by the paid vpon tables set euen in the open mercate place. He maintained thre thousand persones that neuer went without sweordes and bucklers, he had also of young horsemen moste quicke and ready vnto all maner feates a great power for the garde of his persone. And these he named *Antisenatum*, a compaignie to matche the Senators. This man when he had made a lawe that no man of the degree and order of the Senators might owe aboue two thousande drachmes at ones, him selfe when he was departed this woylde left thirtie hundred thousand drachmes that he owed of due debt. This man being set the people on by Marius, when he intended to doe all thinges with violence & with the sweorde, partly enacted many flagitious lawes, and especially one, whiche made Marius chief capitain of the warre to be made against *Mithridates*. Wherefore, the Consuls geuing commaundement that the ministering of lawes should for a time cease, the same Consuls declaring their myndes vnto the people in the temple of *Castor* Sulpinus bringeing in an og them a compaignie of felows in harnesse, both sene many persones, and also thrust to the herte with a dagger the sonne of *Pompeius* then Consul, being of age in maner but a vncar thyng, euen in the middes of the gylde halle. But he was within fewe daies after condemned to death by Sylla, and by the treason of one of his owne bondseruautes slaine, and the seruaunt made a free man (as Sylla had promised) and immediately by the commaundement of the same cast down he dlong from a roche where he spoke this reck.

The

30. The same Caesar, whē a certain plaintife to aggrauate his harmes, and to make the most of them, alleged that the partie accused, had stricken altogether at his thighes and legges, said: why, what should he haue doen, thou hauing a salette on thy hed, and a cote of sence on thy bodie? **¶** He was not ignoraunt, for what cause the other feloe was desirous to stricke that parte chiefly, but the same thyng dissembled, he had moze phansie to ieste. An helmette and a Jacke oz platecote, hideth all partes of a manne, sauyng the legges.

This is touch-
ed afore in
the apophtheg.

What Iulius
Caesar said vnto
Metellus, with-
standing that
he should not
take any mony
out of the trea-
sures of Rome.

31. The same Caesar vnto Metellus, with-
standing that he might not take any money
out of the treasurie, oz chamber of the citee
and bzinging for the lawes, forbidding the
same to be doen: the tyme of weapon (saith
he) and of lawes is not al one. That in case
thou canst not be contented with the mat-
ter, now for this present get thee out of the
waie, and after that (all leages and bondes
of peace thzoughly driuen) wee shall haue
laied down al weapen, then (if thou shalt so
thinke good, laie to my charge in the behalf
of the people, & I shall make thee aunswer.

Enemies in bat-
tall, are to bee
overcom rather

32. The same Caesar would often times saie
that he had like entet and minde of dealing
against his enemies, as y most part of good
phisiicians haue against the maladies and
forces

fores of mennes bodie, which is, rather wth hungre, then with iron to overcome them.

¶ For the Physicians dooe not fall to cuttyng, except all other meanes and waies afore proued. And this vlsage euen at this present daie, still endureth among the Italians: against all kindes of diseases, thei doe streightly enioyne abstinence. A like thyng vnto this it is, that Domitius Corbulo v^{se}d moche to saie, that a mannes chemies in battail, are to be ouercomed with a carpenters squaring axe, that is to saie, sokingly one pece after another. A common axe, cutteth through at the first choppe, a squaring axe by a little and a little, wer^{ke}th the same effecte.

with famine then with the sword.

The Italians in all diseases doe enioyne abstinence.

Domitius Corbulo, would enemies to be overcome sokingly by little and little.

It breded and areised greate enuie and grutching against Cæsar, that one of those persones, whom he had sent to Rome, standing in the senate hous, as soon as he knew that the senate would not geue, ne graunt vnto Cæsar prologacion, that is to saie, a longer time in his dictature, gaue a greate stroke with his hand, vpon the hiltes of his swerde, and saied: well, yet this feloe here shall geue it. ¶ Threatenyng to the common weale, force and violence.

33. what thing was occasiō of great enuie & grutchinge againste Iulius Cæsar.

Iulius cæsar by force & violence oppressed the common weale.

Sylla hauyng obtained the pretourship, manaced Cæsar verie soze, that he wold vse his authozitee and polwer vpon hym: yea, (¶ Cæsar laughing at it) thou doest of good right call it thy power, whiche thou hast bought

34. what Cæsar was saied to Sylla threatenyng to vse his power vpon him.

Sylla purchased the pretourship

both great gifts
and rewards

bought with thy penie. *¶* Noting *syds*, that
thesame had purchased the saied office, by geuing
greate giftes and rewardes.

35. Marcus Tullius in the third booke of that
his werke entitled, *de officijs* (that is to say
of honest behauour, or, how eche mā ought
to vse and to demean hymself) writeth that
Caesar had euer in his mouthe these Greke
verses, out of the thirde tragedie of Euripi-
des entitled, *Phoenissæ*.

εἴπερ γὰρ ἀδινεῖς χερὶ, τυραννίδος πέρι,
καὶ Μίσου ἀδινεῖς, τ' ἄλλα δ' ἐνδοχέει
χεῖρας. *That is.*

If a man should nedes doe wrong,
It ought to bee onely in this case,
To make hymself a kyng, by hande strong,
In other thinges let right haue place.

36. When Caesar goyng towarde the coun-
tree of Africa, had slipped and gotten a fall,
in goyng out of a shippe, the likelyhood of
euil chaunce to come, he turned to the better
part, sayng: I haue thee fast in my handes,
o Afrike. *¶* *Frontinus** thinketh, that this happe-
ned at his taking of shippe, & that he said I haue
thee fast, *¶* I pearth, whiche art my mother. Allu-
ding (as I suppose) herunto, & where he was on
a time sore troubled by a certain dream, in whiche
it semed to him, & he had to do with his owne mo-
ther, & reders or southsayers expounded, the empire
of al the whole world to be prophecied vnto him.

When Caesar
turned an euill
likelyhood to the
better parte.

*Sextus Iulius
Frontinus* a Latin
fine authoure,
that writeth. 4.
bookes of stratag-
emes, that is to
say, of the se-
crets and polic-
ies of warre.
The dreame of
Iulius Caesar.

The saynges of Pompeius the Greate.



Neus * Pompeius, surnamed I.

the greate, was with the people of Rome as ferre in fauor as his father before him, had been in grutch and hatered.

This Pompeius beyng yet a verie young man, wedded himself wholly to the faction of Sylla. And although he were neither any officer of the citie, nor senatour, yet he got vnto him out of one place and other of Italia, a greate armie. And when Sylla had commaunded the same to come and ioyne with hym: Saie (q he) I will neuer presente an holie vnto the high capitain of Rome, with out booties or spoiles, nor vnslayed on their enemies. Neither did he repair vnto Sylla, before that he had in sondrie battrees and encountreynges, vanquished diuers capitaines of enemies. And euen at the firste date, shewed he a greate token & likelihood of a prince moste worthy, and borne to doe greate thynges. It was not his entent to bring vnto sylla, philip and cheyrie, mo then a good meny, but to bring hable souldiours of manhood approued and well tried to his handes.

And purchased and gotten by the sword (for he was a verie hardie and valiant manne of warre.) But after that he was once departed out of

Of Pompeius it is also noted in the Apophthegme of Augustus Caesar.

Pompeius being but a very young man, gathered an armie in Italia, before that he was either a ny officer of the citie, or else a senatour, & tooke part with Sylla.

Plutarchus in the life of Pompeius writeth, that the Romans neuer shewed against any capitain or bed citizen, either greater or els more eagra hatered, then against Strabo, the father of Pompeius. For during his life time, they stood in perpetual feare of his great power.

POMPEIUS

his life, stricken sodainly to death with a flashe of lightening, his corpe being ca-ried forth to be buried, the people violently haled the dedde bodie from the bere, and did vnto it all the most vilante that thei could imagine. The cause why he was so sore hated, was esteemed to bee his vnfaciable auarice and couetousnesse.

2. And being now created a capitaine, whē

Pompeius euen at his first beginning did the partes both of a valiaunt and of a righteous Capitaine.

he was by Sylla sente into Sicilie, he begun to doe the partes, not onely of a valiaunte and woꝛthie capitaine, but also of a iust and righteous capitaine. For whē he had heard, that his souldiours in going forthward on their viages, made by sterres out of their waie, and did moche oppzession in the coun- tree as thei wente, and pieled all that ever thei could finger, soche persones as he toke rouyng & trotting, oꝛ scuddying from place to place, thei could not tell where aboute theim selves, he punished, and what com- paignie himself had sent afoze, he empzi- ted on euery one of their sweardes, the seal of his ryng, that thei should dooe no bodie no wzong, ne harme by the waie.

Pompeius wolde not his souldi- ours to doe any oppzession oꝛ pelage where they went.

3. The Mamertines (because thei had ta-

** The Mamertines a people in Sicilie, whose counne was cal- led Messina.*

Sthenius & lord of the Mamertines toke parte with Marius ag- ainst Sylla.

ken parte and sticked hard with the ene- mies of Sylla) he had appointed to slea eu- ry mothers sonne. But Sthenius the Lorde of that citee oꝛ countrée, came vnto Pom- peius with these woꝝdes: O Pompeius ye doe not accoꝝding to equitee and consciēce, in that

in that ye goe about, for one mans cause
that hath offended, to doe a great noumbze
of innocentes to death. I wyls euen beray
I my selfe am the man that both haue per-
suaded my frendes, and also haue coarted
mine enemies to take the parte of Marius
gainst Sylla. Here Pompeius greatly mar-
ueiling at the māly herte of this Sthenius,
said that he perdoned the Mamertines who
had ben perswaded by soche a man, as pre-
ferred his countree aboue his owne life, &
so deliuered bothe the citie and Sthenius.

The noble and
manly harte of
Sthenius.

This was doen
in the Ciuile
bataille between
Marius and Sylla

Pompeius for the
respect of Sthe-
nius perdoned
the Mamertines.

In Sthenius ye haue an example, what herte a
prince ought to beare toward the common weale
in case any perill or daungier doe chaunce: and in
Pompeius a good lesson of placabilitee or myldenesse
in that he was more propense to shewe honour
vnto one that had a natural affection and zeale to-
ward his countree, then to execute his wrath to
the uttermost.

When he had passed ouer into * Libya 4.
against Domitius, and had ouercomed the
same in a great & sore battaill, his soul-
diours full & whole saluting him with the
title of Emperour, he said, he would not
take at their handes y^e honour of that high
name, as long as the trenches and bul-
werkes of his enemies campe was stan-
ding whole. This heard, his soldiours (al-

Libya a parte of
Africke adioyn-
nauate to Egypt
so named of Li-
bya the wife of
Epaphus Iupiters
sonne.

The good cou-
rage of Pompeius
his soldiours.

C. i.

though

POMPEIUS.

Pompeius refused honour vntill he knewe himselfe to haue deserued it.

though it were then a greate raine to leat theim sodainly with all their might assailing the campe of their enemies, wonne it, and beate it downe hande smoothe.

¶ Thus the said Pompeius refused an honoure not yet truly deserued with deedes.

¶ He calleth it a great victorie, for the said Domitius (a noble Senator of Rome and Consall with Messala) perished in the battail. And of .xx. thousande, whiche he hadde in an armie, there escaped alius no mo but thrie thousand. At this victorie Pompeius subdued all Afbrike into the power of the Romaines. And for this victorie was he surnamed Magnus, and was called Pompeius the great.

5. The same Pompeius beyng returned

The surname of Magnus, wherfore, and by whome it was geuen to Pompeius.

from the said victorie, was partely with other honours highly receiued by Sylla, & also besides other things he first of al gaue vnto him the surname Magnus the great.

But when Pompeius not satisfied with al this, would nedes triumphe to, Sylla would none therof, because Pompeius was not yet of the degree of a Senatour. But when Pompeius had sated vnto the coumpanie then pzent, Sylla to be ignoraunte, that mo persones doen worship the sunne when it ariseth, then when it goeth down, Sylla cried with a loude voice, let him triumphe.

Mo persones worshype the sunne when it ariseth, then when it goeth downe saied Pompeius.

Pompeius triumphed being a beyyoung mā not yet a Senatour.

¶ He was stricken in feare of the courageous stomake of the freshe young man, and of his glory daily more and more encreasing. Neither stricken he or put any doubttes to geue place vnto soch an one, as he sawe couide in no wyse be brought to yelde an inche to any man liuing.

The

The meanyng of Pompeius was, that the people woulde bee more propense to fauour the honoure and gloire of a young man comyng vpward, and growyng towards the worlde, as himselfe was, then of an olde man beyng almoste past, and beginning to decaie, as Sylla nowe did.

In the meane whyle, euen against the 6. tyme, Seruilius, a loyly feloe and among y^e heade intenne in the common weale highly esteemed, was madde angry that *triumphe was graunted to Pompeius. The souldiours also not a fewe of them made manye stoppes and lettcs, that there might be no triumphe doen, not soz that they bare Pompeius any grutchc, but they required to haue certain rewarde distributed among them, as though the triumphe must haue been bought at their handes with greate largesse: or els the souldiours thzeatened that they would echemane for himselfe cathe away of the treasures and riches that should be carried about in the triumphe. And therefore the saied Seruilius and one Glaucia, gaue him aduise and counsaill rather willingly to parte thesaide money among the souldiours, then to suffer it to be taken alway euery man a styce by stronge hande. But when Pompeius hadde made them aunswer that he would rather let al alone and haue no triumphe at all, then he

Pompeius would rather make no triumphe at all, then flatter his souldiours, or buye it with money.

C. II.

would

POMPEIUS

would make any seeking or entreaching to his owne souldiours, and euen with that worde set downe befoze theim the rodde bounden together with an are in the mids garnished and decked with garlandes of laurell, that they should therof first begin their spoyle if thei durst: Nay (qu Seruilius) Powe I see thee in veray dedde to be Pompeius the great, and worthy to haue a triumphe. For Pompeius iudged no triumphe to be honourable and worthy shewe, except that it were as a thing in the waye of recompense or of dutie repaied to good demerites, without anye great suite making, and without gistes geuyng.

What triumphe
is honourable &
thelwe worthy.

* When any consull or other high Capitaine by the Senate and people therunto deputed, had holden great warres, and had with saunge his owne armie (or at lest wile with smal losse of men) achieved some notable high conquest, or had gotten some excellent victorie vpon anye fozen nation, byng or capitain, to the high honour, renoume and auancement of the common weale of Roome, or to the victorious enlarging of the emper of thesame, he should at his retourning home be receiued with all honour, ioye, solemnities, pompe and royaltie that might be deuised. He should haue to goe befoze him the kinge or capitaine by him subdued, and all captiues taken in the warres, he shoulde haue pageauntes as gorgeously set out as might be, of al the countes, castels, fortresses, and people or prouinces by him subdued, himselfe should ride in a chairette moste goodly beset, bare hedded sauinge a garland of laurell, and after his taile should come his owne souldiours with all ioye, mirth and colace that was possible to be made. And this was called a triumphe, the highest honour that might be shewed. Next ther was it awarded to any man, but by the iudgement of the whole armie, with the decree of the Senate vpon thesame, and consente of the whole vniuersall people, nor without the desertes aboute reherced.

7. It was the guyse in Roome, that the
The guyse of cu horsemen whiche had been a conueniente
Rome in Rome

space

space of tyme forth in the warres, should
 byng forth their horse into a solempne
 place appointed before by the two offi-
 cers called Censours, and there, after re-
 hearfall as well of soche viages as they
 had been in, as also of the capitaines un-
 der whom they had been in waiges, ac-
 cording to their demerites, either to haue
 thanke and prayse, or els rebuke and
 blame. So Pompeius beeing Consull,
 euen in his owne persone, came and
 brought his horse before Gallius and Len-
 tulus then Censours, whiche persones ac-
 cording to the custome and vsage deman-
 ding, whether he had truly exercised and
 doen all the partes and dueties to a soul-
 diour belonging, yea (q Pompeius) to the
 uttermost in all behalves vnder mine own
 selfe the Lorde high capitaine. **S**ignifi-
 yng, that he had in soche wyse executed and in-
 nistrated the office of a capitaine, that he did neuer-
 thelesse like no sleeper accomplyshe all pointes
 that euer belonged to an inferiour souldiour. So
 was he one and thesame man, bothe an especiall
 good capitaine, and a lustie valiaunt man of his
 handes, then the whiche praise and commendacio
 there may none higher or greater possible chaunce
 to a capitaine.

For souldiours
 that had been
 horsemen in the
 warres.

Of the office of
 censours in Rome
 it is afore not-
 ted in the. 17.
 sayng of Au-
 gustus Caesar.

When Pompeius
 presented him-
 self & his horse
 to Gallius and
 Lentulus the
 Censours.

Pompeius so exe-
 cuted the office
 of a capitaine,
 that neuerthe-
 lesse he accom-
 plished all the
 partes of an in-
 feriour soldier.

The highest
 praise and com-
 mendacion that
 a capitaine may
 haue.

When he had in Spaine taken the pac-
 kette of Sertorius his lettres, in y^e whiche
 C. iii. were

The moderatish
and clemencie of
Pompeius.

To open an o-
ther bodie's let-
tres, or to disco-
uer thinges con-
mitted to thee
by letters sea-
led.

were close trussed the lettres of capitaines
not a fewe inuiting and calling thesame
Sertorius to Roome, there for to make a
newe turne of the worlde, and to chaunge
the state of the citee, he burned the lettres
euery one, to the ende that he woulde geue
vnto the caitifes time and occasion to re-
pent, and leue or polwer to chaunge their
traitreous ententes to better. ¶ This hi-
storie like as it might well be rekened in the nō-
bre of thinges vnworthfully and prudently doon,
so doe I not see what it shoulde make emonge
Apothegmes. Albeit, right many of soche like sorte
are founde in the collections of *Plutarchus*. If he
had discried their names, thei woulde vndoubted-
ly by and by addressed themselves to a manifest
sedicion for veray feare of punishment. On the
other syde, in that he suppressed and kepte secreete
the lettres of his enemies, he gaue a good lesson
what a great offence it is to open other bodie's
lettres, or to crie aty high crosse, what thou hast
been put in truste withall by letters vnder seale.

*Sertorius was borne in Nursia, a towne of the Sabines, and was a citi-
zen of Rome, at last an outlawe and a banished man, of whome *Plutar-
chus* thus telleth. Capitaines that haue been as good men of warre, as
euer were any, haue lacked the one of their vies, as *Philippus*, *Antigonus*,
Annibal, and this Sertorius, of whome no manne can denie, but that he
was a man more chaste of his body in absteyning from women, the *Phi-
lippus* more assured and feithful to his frendes, then *Antigonus*: lesse fur-
rious and eage on his enemies, then *Annibal*: in wytte inferiour to ne-
uer an one of them all, but ferre behinde them all in fortune, whiche
fortune although he founde at all tymes more heauie and sore vnto
him then he founde his enemies, yet did he matche to the vttermoste
in perfectnesse of warre, *Metellus*: in hardinesse of auenturing *Pompeius*,
in fortune *Sylla*, in polwer the whole people of Rome, being a man bas
nished

wished his owne countree, and hearing rule among the Barbarous, that is to weete the Portugalles, whose countree is called in latine *Lusitania*.

Unto Phraates kyng of the Parthians 9.

requiring of him by Ambassadours to be contented y^e the floodde of Euphrates might be the forthest marke for the boundes of the dominion of Rome, naye (q^{ue} he) this were a moze meete request to bee made, that iustice may disseuer the boundes of the Romanes from the royaume of the Parthians.

Now Pompeius answered Phraates kyng of the Parthians requiring Euphrates might bee the boundes of the dominion of Rome.

¶ Signifying, not to be any prescribing to the Romanes, how ferre they ought to extend their Empier, from daily enlarging whereof not hills and flooddes ought them to keepe backe: but in soche place & none other euermoze to bee appointed the limiters and boundes of the Segnourie of Rome, where right would not suffre them to passe any farther.

It was no prescribing to the Romanes how ferre they ought to extend their

¶ Strabo in his werke of geographie, that is to saie, of the description of the yearth, wytyeth that out of Niphates (an hille in Armenia) springeth and issueth Euphrates, a great, a depe and a swifte ryuer, not ferre from the riuer of Tigris. It is the great ryuer of the Parthians, and passinge through Babilon it renneth into the redde sea. In the first booke of Moses Euphrates is rekened one of the foure ryuers, whose fountaines or hedspingres are in Paradise.

When Lucius Lucullus after hauinge a 10.

long space folowed y^e trade of warre, gaue himselfe at the latter cast vnto all sensualitye, ne would doe any thing but spende & make good chere, and on a time called Pompeius foole, so that thesame befoze he was of age conuenient, had great desire & mynd

Lucius Lucullus in his latter daies gaue himselfe altogether to sensualitye.

C. liij. to be

What Pompeius
saied of Lucullus
reproving hym
for entreyng do-
ynges in the co-
mō weale ouer
yong of age.

Riot & idleness
in yong mē fo-
ly, in old folkes
abomination.

II.

The māly hart
of Pompeius, in
contēnyng sen-
suall delices.

to be enwzapped in many cōmbrēcous af-
faires, and highe doynges, Thus (q Pompeius again) moche more out of season it is
for an olde man to bestowe himself altoge-
ther on sensuall delices, then to be an hed
gouvernour in a cōmen weale. ¶ He gre-
uously reproved the mynde & iudgement of those
persones, which thinke, that aged folkes shoulde
haue no maner thinge at all to doe, where as it
were a gaye thinge for a man hauing the rule and
gouernance of a comenweale to die euen stan-
ding on his foote. And as for ryot and idleness,
is in young mē folly, in olde folkes abhominaciō.

¶ Unto Pompeius lying sicke, his Physi-
cian had prescribed that his diete should be
nothing but blackbyrdes. And when the
parties that had y charge to purueie them,
saied that there were none to bee gotten,
(for it was not the season of the yeare in
whiche this kynde of byrdes are wonte to
be taken) one persone there, put them in
remembraunce, that there myght some bee
founde at Lucullus his house, who vsed to
kepe of theim aliue al the yere long. ¶ Why
(q Pompeius) is the wynde in this deoye,
that except Lucullus were a man geuen to
delices, Pompeius might in no wise conti-
nue aliue? And so the Physician abando-
ned, he tooke him to meates purueiable.

Da

¶ And a manly herte of the right sorte in deede, whiche would not bee bounde to ough thanks vnto delicate pickyng meates, no not for to saue his veray lyfe thereby.

When there was on a time befallen in 12.

Rome a great scarstite of cozne, Pompeius beyng declared in wordes and in tittle the purueiour of cozne, but in veray deede the lord bothe of the sea and lande, saylled in to Africa, Sardinia, and Sicilia: and a great quantite of cozne shortly gotten together, he made haste to returne to Rome againe.

But the Mariners by reason of a sore tempest sodainly arisen, being lothe to take the seas, Pompeius himselte first of all entred into the shippe, and bidde the ancozes to be waled or hoysed, cryng in this maner: To

auenture sailyng necessite cōstreineth vs, to liue it doeth not. **¶** Declaryng that more regarde ought to bee had of our countree beyng in icoperdie, then of our owne priuate safegarde. For to spende our life in the cares of succouring & relieuyng the commensweale is a highe honestee: but our countree in extreme perill to be desolated thzough our slouthfulnesse or slacking is the foulest shame in the worlde: here be we put in remembrance, that not onely brute beastes doen let go libertee, and come into seruitude, but also sturdie & misnecked men are with samyn brought downe and made to stoope. we bee also taught that our priuate safegarde is lesse to be tendzed then the welth publique.

More regarde ought to be had of our countree beyng in icoperdie then of our owne priuate safegard.

Wenne be the neuer so high, are with famish made tame enough.

C. b.

When

POMPEIUS.

13. When the bzeche betwene Pompeius & Julius Cæsar was come to light and openly knowen, and one Narcellinus (as Plutarchus saied, but by the iudgement of others. Marcellus,) one of the noubze of those persones whome Pompeius was thoughte to had set on loft, had chaunged his mynde from thesame Pompeius vnto Cæsar, in so moche that he was not afearde to speake many woordes against Pompeius, euen in the Senate house, Pompeius cooled & wysshed him in this wyse: Art thou not ashamed **M** Marcellinus (q he) to rayll on that persone, by whose benefite thou arte made of a toungelesse body, eloquente, and of an hungresterved feloe, bzought to soeh point that thou mayest not hold bomityng.

How Pompeius putte to silence one Marcellinus, raylyng on hym in the Senate house.

The shamefull ingratitude of many persones

He layed soze to the parties charge ingratitude, who abused all that the dignitee, autoritee, and eloquence that he hadde, to the displeasure of thesame persone whome his bounden duetic had been to thanke for thesame. For this kynde of ingratitude is of all others mooste vn honest, but yet alas toto comenly vsed in the woerde.

14. Vnto Cato ryght eagrelve yalling at Pompeius, because that where he the saied Cato had oftentimes afoze tolde that the power of Cæsar from daye to daye encreasing, would in fine be no benefite at all to the pu

the publique gouernaunce of the citée, but was rather enclining & growyng towards

tyrannie, yet Pompeius that notwithstandinge would nedes entre familiaritee & bee allied with him, Pompeius made aunswere after this sorte:

Thy doynges O Cato doen moze nere appoche vnto the spirite of pꝛophecie, but myne are moch better standing with frēds

ship and amitie. ¶ Mening that Cato talked at rōuers, forasmuche as no man liuing may foreknowe of certaintee the ende of casuall thynges in the worlde to fall, and that he on his behalfe tooke soche wayes as the amitie and frendeship whiche was betwene him and Caesar at that present time required. It was a thing certain what of dutie ought to be doen for ones frende, but vncertain it was, whether one that was now his frende would afterwarde in time to come be his enemy. And of a frēde it was moze stāding with humanitee and gentlenesse to hope the best, then to foredeme the worst.

The ende of casual things in the worlde, no man dooeth he more for knowe

Humanitee will of a frende, rather hope the beste, then foredeme the worst.

He would frankely make open baunte of himself, that euery publique office that euer he had boꝛne in the citée, he had botee obtained sooner then he for his parte looked for, and also had sooner geuen by againe, then was of other persones looked for.

15.

What baunte Pompeius would make of hymself, touchyng offices bearing in Rome.

¶ That he had so timely taken in hād to beare ieuile and office, or to be hygh capitaine of an armie, came either of fortune or of manlynesse before the comen course of age working in hym. That he gaue by any office in due season againe, came

POMPEIUS

came of a moderate mynde, hauing an ipe and respect not vnto tyzanie, but vnto the profite of the commensweale.

This king of egipt was 16. called Ptolome⁹ (as thei wer all for & most part) he had not lōg afore ben driue out of his realme, and cam to Rome for aide & succor & was by Pompeius brought home againe with an armie, and set in possession of his crown, & in fine he due Pompeius (by whom he had ben restored to his kingdome) and sent his hedde vnto Caesar, who as sone as he saw it, wepte. 17.

What Pompeius said of Cicero, whose chatting he could not abide.

Cicero of his nature & faction to his enemies lowly, & to his

After the battail on the downes of Pharsalia foughten, he fledde into Egypte. And whē he should come doune out of his galie into a little fisher bote, sent purposely vnto hym by the king of Egypte, tournyng hym self backe to his wife and his sonne, he said no moze but these wordes of Sophocles,

πρὸς τὸν τύραννον ὅστις ἐμπορεύεται,
ἀνὴρ σὶ δῆλος, καὶ ἐλεύθερος μόλη.

Whoso goeth, to dwell with a tyranne, Though he came free, is made his bōdman. ¶ It appeareth, that his herte throbbed afore, at his death approaching, for as soone as he was descending into the bote, receiuing a stripe with a sweorde, he gaue but one sole grone, and swamping by his hedde in a thyng he heide it out to be stricken of.

Pompeius because he could not, to dye for it, alwaye with the chatting and continual bableing of Cicero, said many a time and ofte among his familiare frendes, I would with al my hert that Cicero would departe from vs to our enemies, to thende that he might be afeard of vs. ¶ Notynge the nature and faction of thesame, of whiche by mens repozte he was to his enemies full of crouching and lowely submission, and towarde his frendes froward in opinion, and wondrous self-willed.

willd. This saynge of Pompeius doeth Quintilian credes froward thus reherse, departe from vs to Caesar, and then thou wilt be afearde of me.

The same Pompeius after that he had 18.

had woondzeous mishappe in battayle against Caesar, being brought vnto vtter despaire, he came into his pauilion like vnto a man vtterly amased or a stonned & spake not one worde moze, but onely this, why then streight into our campe to. And by & by doing on him a wede aunswerable vnto his present fortune, he fled alwaie secretly.

Popeius brought to vtter despaire

The sedicion of Sicilie suppressed and ap- 19.

peased, and the cities whiche had made the insurrection or rebellion peaceably & quietly receiued to grace again, only the Martines required to be heard, allegeyng & reciting certain lawes many yeares afoze graunted vnto them by the Romaines, why (qu Pompeius) will ye not surceasse to bring foorth and read lawes vnto vs ha- uing your sweordes gyrded about you.

Whete the or- der of the lawe maie serue wea- pen hath no place.

Signifying that in case they were disposed to be ordreed by the right of the lawes, they needed not to weare weapen about them.

The same Pompeius when by lettres from the Senate to him directed he hadde perceiued, all that euer Sylla hadde by the sweorde vsurped, to be by the whole con- sent

20. What po- peius saied when all that Sylla had vsurped, was by the consente of the

POMPEIUS

people of Rome
putte into his
handes,

Pompeius wis-
shed to had ben
borne a poore
mannes childe.

Greate power
and authoritee
who hath not
assaid, sekerh,
who so hath
proued, hateth.

What Pompeius
sared to certain
persones, sup-
posing that he
could not bee a-
ble to beare the
maugre of
Cæsar.

The stoute and
manly harte of
Pompeius.

sent, agreement, and voices of the vniuer-
sall people committed vnto his power and
gouernauncie, he gaue a greate clappe on
his thighe with his hande, and saied: Oh
perill and daunger neuer like to haue ende.
Howe moche better had it been for me, to
haue been borne a poore mannes childe,
if I shall neuer obtaine to retire from the
cures of warfare, ne beeyng clearely dis-
spatched of soche matter and occasiõ of en-
uie as to be myne owne maister, that I
maie with my wyfe lede a quiet life in the
countrie. ¶ Great power and autoritee, who
hath not assaid it, maketh hyghe suite to haue,
who so hath proued it, hateth deadly, but to leaue
it, is a matter of no small daungier and perill.

21.

Certaine persones allegeing that they
could not see howe he should bee hable to
sustein or beare the furour of Cæsar, Pom-
peius with a merie countenaunce bidde
theim to take no maner thought ne care
for that matter. For (saith he) as soone as
euer I shall haue geue but a thumpe with
my foote on the grounde of Italy, ther shal
anone come leaping for the whole swar-
mes, of bothe horsemen and footemen till
we crie hoe again. ¶ A stoute courage and a
veray mans herte, if fortune had been answer-
able in doyng her parte.

Howe

Nowe if ye haue not yet your bealy full of this banquet, we shall adde also out of the noumbre of the Oratours twoo or thre of the principalles and veray best.

¶ The saynges of PHOCION.

Y Phocion a noble Counsaillour of *Athenes*, a man of high wisdom, Angulare prudence, notable policie, most incorrupted maners, incomparable innocence and integritye of lyfe, meruailous clemencie, moste bounteous liberalite, and to be short, a rare myrour to al Counsaillours. Yet all this notwithstanding, he was at length through enuie and falsely furnished accusations, guiltlesse condemned and put to death by his owne countremen the *Atheniens*, and that so cruelly, that not only he suffred the accustomed peines of death, but also after the execution, was cast out into the fieldes without sepulture or hauing so much as one poore turl of earth to lie vpon him. Suche was partly the ingratitude and partly the madness of the *Atheniens* in Phocion, Socrates, Solon, Aristides, and many mee innocent persones by their whole consent and agreement to persecute moste highe vertues in steede of moste haynous offenses, and with moste horrible iniuries to requite benefites.



Then firste and foremoste shall ye haue Phocion of cuntrye a man of *Athenes*, but a veray *Lacedemonian* as well in integritye of maners, as also in knitting vp his tale by shortly at fewe wordes. He was eue Socrates vp and downe in this point and behalfe, that no man euer sawe hym either laughe or weepe, or chaunge his moode, of so great constancie of minde he was.

Phocion a man
of fewe wordes
in telling his tale.

Phocion was ne
uer seen laughe
ne wepe.

Unto this Phocion sitting in a greate I. assemblee of the people, a certaine persone saied in this maner; Phocion ye seeme to
be in

PHOCION

be in a great muse or studie. Right well coniectured of you it is (q he again:) For I am musing if I may cut of any part of the wordes that I haue to saie among the Atheniens. ¶ Other persones take great care & studie, to tell their tale at lengthe with all that maye be saied, to the ende that they may appeare eloquent: but he did all his endeouour and diligēce to the contrarie, that is to wete, how to compise and knitte by in fewe wordes, soche thinges as should directly serue to the effecte and purpose of his matter.

Phocion laboured in few wordes to compise the effect of his matter.

2. A voice being by reuelacion sent to the Atheniens, that in thesame their citie one certain man there was, who euermore contraried and againsaied the myndes & sentences of all the vniuersall multitude besides, and the people being in a great roze willed enquierie and serche to bee made who it was, Phocion discried himselfe, saying: Euen I am the man, whom the oracle speaketh of. For, me only nothing pleaseth of all that euer the commen people either doeth or saie. ¶ What may a bodie in this behalfe first maruail at? The herte of this man being boyde of al feare: or els the pietie and compassiō of him in that he would not suffre this suspicion to light on the necke of one or other innocent person: or els the singulare wisdom, by which he perfectly sawe that the rude & grosse multitude (for as moche as they are led all by affections

Phocion liked nothing that the grosse and rude multitude either did or saied:

The multitude of the people, neither doen ne taken any thing right.

fections and pangues) neither dooe ne saye any thing standing with good reason or discretion:

On a certain daye Phocion making an oracion in pzesence of the people of Athenes pleased all parties veray well . And when he saue his tale to be well allowed & accepted of the whole audience , he turned himselfe to his frendes, and saied : What, haue I (trowe we) vnawares spoken, any thing otherwyse then wel: **¶** So throug- ly was he perswaded, that nothing might contēt or please y grosse people , that proceded of a right iudgement.

Phocion was ful ly perswaded that nothing procedyng of a right iudgemēt might please the people.

When the Atheniens of a course made a gathering about of the citezens to cōtribute eche man somewhat towarde a sacrifice that they pzepaired and went about to make, and (other folkes geuing their deuotion towarde it) Phocion was moze then a doosen times spoken to , It woulde be a shame for me (y Phocion) if I should with you make contribution, and make to this man here no restitution, (pointing to a creditour of his.) **¶** Right many ther been that thinke highly weil employed all that is bestowed or spent on tēples, and on sacrifices, or on feasting at churche houses. But this ferre seying man, did the people to vnderstand, that a moche moze holy and godly thing it is, to repaie whom a body is ended, and what is it lyke that hee

What Phocion saied to certain Atheniens gathering money toward a sacrifice.

To repay wher a man oweth is an helie and a godlie thing.

D.1.

would

PHOCION.

Would now iudge **E** (trowe ye) of those persones, who (their wyfe and chyliden defrauded) dooen edifice to the vse of men of the clergie or spiritualtee, palaices meete for kynges, and to mainteine the idle loptreyng of the same, doen deburse & laye out no small porcion of their substance.

5. To Demosthenes the Oratour sayng, the Atheniens will put y to death one daye **P**hocion, if they shall ones beginne to be madde, he answered in this maner: He in deede **E** (as ye saye) if they shall beginne to be madde, but that, if they shall come to their right wittes againe. **A**nd for Demosthenes

Demosthenes would speak al for to please, & rather sweete wordes, then wholesome.

in open audience of the people spake in maner all that euer he did for to please them, and to obtain fauoure, and would speak rather sweete wordes, then holosome.

6. When Aristogiton a false accuser and bzynger of me to trouble was now already condemned, and in pryson there for to dye, and hertely praised Phocion to come and see him, and Phocions frendes would not suffer that he should goe to soche a vile bodie: And **E** I praye you (q he) in what place shold a man haue better phancie to speak vnto Aristogiton? **A**nd The argument of his frendes he did most finely wrest to the contrarie of their menyng: signifying that he would not go thither to be a supporter or bearer of a comen malefactor, but to take the fruition of his iustely deserued calamitee.

In pryson is the best place possible, where to see continuall and y same hainous malefactours.

The

The Atheniens being soze moued with the Byzancians, for that thesame would not receiue one Charetas, whom thesaid Atheniens had sent with an armie for aide and defense of their citie against Philippus king of Macedonie, when Phocion hadde said that there was no cause why to take displeasure with their frendes for hauing soche mistruste, but rather with the Capitaines that were men not to be trusted, he was chosen Capitaine himselfe. And the Byzancians putting their affiaunce in him, he brought to passe that Phillipus departed thence as wise as he came without his purpose. ¶ The mistrustfulnesse of the Byzancians he layed on the necke of the Charetas the Capitaine, who was soche maner a mā, that it seemed an vn sure thinge for the said people to committe themselves to his protection. To mistrust an vn trustie person is a point of wisdom: but to put themselves into the handes of Phocion being a mā of honest estimation and credit, thei made no manner sticking nor no bones at all.

Alexander kyng of the Macedonians, 8. had sent an hūdzred talentes vnto Phocion in the waie of a reward. But Phocion demaunded of the which brought the money how it happened, that, wher there wer Athenies many mo then he, Alexander would

D.ij.

sende

7. *Byzantium, a citie of Thracia nigh to the seas side, firste edified & builded by Pansanis as Capitaine of king of the Lacedemonians, & afterwarde enlarged by Constantinus Emperour of the Romans, & made the hed citie of al the empire, & named Constantinopolis, whiche name of Constantinoble it obtaineth & keepeth yet still vnto this day, it was also called noua roma, new Rome*

To mistrust an vn trustie person, is a point of wisdom,

PHOCION

Phocion refused
a great somme
of money sente
vnto him in re-
warde by Alex-
ander.

Those perso-
nes through
whose handes
thadministrac-
on of the com-
monweale doth
passe be naught
if thei take re-
wardes.

What counsaill
Phocion gaue to
the Atheniens,
consulting whe-
ther thei should
sende to Alexan-
der any Galies
oz not.

The stronger
must be obeyed
& haue his wil.

sende soche a rewarde to hym alone. The
messagers in this wise answering, because
he iudgeth thee alone emong them al to be
an honest and a good man, wel (q) Phocion)
then let him suffre me bothe so to be repu-
ted, and also to bee soche an one in dede.

Howe properly he tooke their reason out of
their mouthes, an applied thesame to an occasion
of the refusing the gifte. Now, what man maye
in this matter any other then meruail at the sin-
ceritee of an herte which could not be corrupted:
Phocion was a man in pouertee, and yet was hee
nothyng at all moued with the greatnesse of the
rewarde. And all vnder one did he notifie, that
soche persones as hauing the conueighaunce and
administracion of the commonweale, doen yet for
all that not holde their handes from takynge re-
wardes, neyther been good men, noz ought to be
accounted for any soche.

9. When Alexander made instaunce to
haue certain galies founde vnto him by y
Atheniens at their coste and charge, & the
people cried earnestly for Phocio by name
to apere, that he might declare what adui-
se and counsaill he would geue: he arising
vp out of his place, saied: When, myne ad-
uise & counsaill is, that either ye suppressse
with weapen soche persones as ben of po-
wer to ouermatche you and to hold you in
subiection, oz els shewe amitee and frend-
ship towardes thesame. At few wordes
he gaue

he gaue counsaill that nothing was to be denied vnto *Alexander* on their behalf, onlesse thei had assured trust and confidence, if he would take peper in the nose or stiere coles, to wypryge hym to the wurse with dynte of sword. wherein if *Alexander* seemed the stronger of bothe, that then it was no prouoking of the yongman beeyng all herte, and one that to dye for it could not abyde to haue any naye in his requestes.

Alexander could in nowyse abyde to haue any naye in his requestes.

There was a bzute and rumour noysed 10.
(of * whose bzynging bp no man could tel)
that *Alexander* was deceased. Anone out sterten the Oratours, exhorting the Atheniens to make no ferther delaie ne tariaunce but incontinent with all haste to beginne warre. But *Phocion* willed them, not be ouer hasty vntil some moze certain knowledge might be had. For, (saith he) if *Alexander* be dedde this daie, he wil be dedde y moze we too, and the next daie also. *Phocion* grauely restrained and staied the heddie vndercretenesse of the Oratours.

What *Phocion* saied when the Oratours of *Athenes* gaue them counsaill to make warre vpon a rumour of the death of *Alexander*.

* *Plutarchus* in the life of *Phocion* saith, that one *Asclepiades* was the first that tolde the newes of the death of *Alexander* in *Athenes*. Vnto whome *Demades* an Oratour saied, that ther was no credence to be geuen, all geing, that it could none otherwyle bee, but all the whole vniuersall world to be replenished and stuffed with the odour of soche a dedde body euen the first daie, if it had been true that *Alexander* was dedde.

When * *Leosthenes* had perswaded y 11.
citie of *Athenes* to make warre beeyng set agog to thinke all the world otemele, and to imagin the recouering of an high name

D.iii,

of free-

PHOCION.

The wordes of
Leosthenes Phocion
likened
to a Cypres tree
goodly to se to,
but in deede vn
fruitefull.

Worth any tree
more goodly to
beholde as farre
off, then the cy-
pres tree, nor in
deede more bar-
ren.

of freedom and of principalltie or soue-
raintie, Phocion affirmed his wordes to
sembleable vnto Cypres trees, the whiche
although they bee of a great heighte, and
goodly to beholde, yet haue no fruite ne
goodnesse on them. ¶ Nothing could pos-
sible haue been spoken to better purpose of talke
that promisseth many gaye good morowes, and
maketh ioyfulle royall warantise of thynges in
wordes, but without any effecte or comynge to
passe of deedes, euē seemleably as the cypres tree
shooting vp into the aier with a toppe of a great
highte, and growing sharpe with a bushie great
beneth and smal aboue of a trimme facion, semeth
a ferre of to make assured warantise of some spe-
ciall gaye thing, and yet in deede there is almoste
no tree more barren.

* Leosthenes was a man at this time, of great autoritie and estimation
in Athens, who woulde not restle prouoking the people to make warre
vpon the residue of Grece, untill he had brought them in minde so to
doe. And himselfe was Capitain in the same warre, and fought a great
felde against Antipater and the Beocians, and the Atheniens woonne the
felde. But Leosthenes was slaine in that battell. And wher as the Athe-
niens mynding to continue warre and persecuting Phocion to be altoget-
her against it, had deuised a wyle to haue one Antiphilus succede Leos-
thenes, and to put Phocion by lest he would turne the warre into peace,
Phocion commaunded by proclamation that as many as were betwene
the age of sixteen yeres and scuentie, should out of hande geate them
to their horse and harnessse, and prouiding themselves vittalles for fve
dayes to come and folowe him. This the people cried out vpon, & they
that were by reason of yeres impotēt or unhable or otherwyle by the
lawe discharged of goyng to warre, grutchted at soche an vnreasonable
proclamation. To whome Phocion thus answered: why what wrong
doe I vnto you, sens that I must goe forth with you my selfe beeyng
lxxx. yeres olde? But thus at the last he abated their haste towarde
warre, and quieted the citee to keepe themselves at home in rest and
peace. This annotation may serue for the perfecte elucidation of the
xvii. apophthegme.

The

¶ The Cypres tree (saith Plinius in the. xxxiii. chapter of the xvi. booke) is easie and growarde to spring vp, of a fruite that may well be spared, of beries euilltaouredly wythered and shonken, of leafe bitter of saour rammye, and not so moche as for geuing shadowe to be loued or set by, of boughes, branches and leaues no moze but here and there one in maner euen like a litle thynne shrubbe. &c.

But whē the first beginning of the same 12.

war had happellie fortunēd (¶ For as is aboue noted, thei wonne the first field, & vanquished the Beotians, and put Antipater to flight) and the citce for the prosperous tidinges therof gaue laude and thankes to the Goddes with Sacrifice & high solemnities, Phocion beyng demaunded whether he would not with his good wil haue had the same thinges so doon saied, yes verely, my will was neuer other but to haue all executed and doon euen as it hath been nowe, but that notwithstanding I am yet styll of this mynde, that I would the other waye had been decreed.

¶ Whēning, that thinges also without all wyfdomē or good aduise purposed, haue at manye tymes prosperous and lucky happe, and that, as often as the same doeth so chaunce, the partes of men is, to reioyce in the behalfe of the common weale, but yet that men ought not for anye soche respect or cause, not to purpose euermore the best and take the best wayes. Yea and parauenture this ranne in Phociens hedde, that men ought not euen at the first choppe to put assured truste and confidence in the luckie chaunces that happen at the first beginning of thynges, but that the later ende of all the whole matter must be it that shall

The constancie of Phocion in not repentinge his good counsayll geuen, though the contrary happened well and luckily.

Thinges but discretely purposed, doen manny times succede well, but yet the beste wayes are euer more to be taken.

Not the beginning of thinges but the last end must declare, whether the same was well accepted or not

D. iiii.

declare

PHOCION.

Declare of what sorte the first attempting and appointment of the same entrepryse was.

* Immediately vpon the hauing looptye of the armie (saith *Plutarchus*) thei had a faire daie vpon their enemies, and the *Beocians* ioyning with them in battaill wer discomfited, and *Antipater* put to flight, and chased into *Lamia* (a towne in Grece) and there pended vp. This same good fortune in the first beginning, sette the citee of *Athenes* in greete pride, being inflated and puffed vp with no lesse hope then ioyfulnesse. Whereupon wer made plaies for a triumphe, almoste in euery corner throughout the citee, and no temple ne chapell boide of processions, and thanksgiuing to the goddes, whiche had shewed for the propice, fauoure and goodnesse towardes them. And euen emeddes all this gyle, the reporte goethe, that many persones (from whom *Phocion* as touching battaill to be made had dissented) demaunded of *Phocion* in the waie of contumelie and despite, whether he would in his herte these thinges not to haue chaunced, to whom he thus shapeth his answer. May veraply not so, and yet doe I nothing repente my first aduise & counsaill. Thus ferre *Plutarchus*. He was (saith *Valerius maximus*) so stedfast a defender of his constancie that in open audience of the people he affirmed hym selfe in dedde to be very ioyous of their prosperous good proceedinges, but yet that notwithstanding his first aduise and counsaill to had been moche better. For he would not graunte that to be naught, for the same that he had afore right well seen and perceiued to be best, he would not after ward graunte to be naught, because thei had had good happe and fortune in that, whiche an other body had naughtely counsaillied and perswaded them vnto, as one that esteemed more happye lucke in that that thei had doen, but more wisdomme in that that he had counsaillied. For veray chaunce doeth oftentimes helpe temeritee, when it sheweth tendre fauour to wrong counsaill, and doeth more desperatly shewe furetheraunce, to the ende that it may more vehementlie hurte afterwarde.

13. When the * Macedonians had by force

* Read of this ceable entreaunce broken into the coun-
in the apophthegme & note next tree of Attica, and destroyed the sea costes
aforegoynge.

And of the same of the same round aboute, *Phocion* tooke
matter read in forth with him a compaignie of younge
the xviij. apophthegme of this men beeyng in their best luste and age, of
Phocion, whom sondrye persones hastily approu-
ching vnto him, and like as if thei had ben
capitaines

capitaines geuing him counsaill that hee should by pzeuencion geat to a certain hillocke, & that was euen there in sight of the Macedonians, & should in the same pitche his cape,

& ther set his footemen: other some affirming to be best that he should sodainly enuiron the saied Macedonians with his horsemen: and other some taking vppon them to teache him to sette vpon his enemies, one out of one place, another out of another place and one this waye, and another that waye, oh God Hercules (q Phocion) what a mainy of capitaines I see here, and good souldiours woondzeous

fewe. **P**roting the vnaduisednesse and vndiscrete facion of young folkes, whiche was so prest to take in hande to leade and teache the capitain, where as the duetie and part of a souldiour is not to bee a buisie geuer of counsaill, but when the case requircth, lustily to bestiere him about his buisinesse. Yet neuerthelesse battail ioyned, he swonne the victorie, and overcame Nicion the capitain of the Macedonians. But ere long time after, the Atheniens beinge clene ouercomed & subdued, were driuen to take a garison of Antipater to be ouer them in the castle of their citee.

When Menyllus the capitain of the garison, woulde (for loue and good wille) haue geuen Phocion money, Phocion takinge great indignacion and foule skorne at the matter, saied, that neither he the saied Menyllus was better man then Alexander, & the cause to take any reward or gift of money now

This is added out of Plutarchus in the life of Phocion.

Many capitaines, and fewe good souldiours q Phocion.

The duetie and parte of a good souldiour.

The Atheniens in conclusion ouercomed by Antipater, and kept by his garison.

14.

Menyllus Capitain of Antipater his garison in Athenes.

Phocion refused to take money of Menyllus his gift.

D. v.

ney now

PHOCION.

This is touch-
ed afoze i the
8. Apophthegme.

ney now was worse then at that time whe
he refused to take money sent vnto him by
Alexander. ¶ And an herte that could not bee
conured ne bought with money.

15.

Antipater could
neuer perswade
Phocion to take
any money, nor
fill Demades
with giuing.
Demades had
no feloe in ma-
king an oracio
without studie,
wheras Demo-
sthenes penned
all his matters
afoze.

Antipater would many times saie, that
whereas he had two frendes in Athenes,
he coulde neuer in all his lyue perswade
Phocion to take any money or other thing
of his giste, nor neuer fille Demades with
geuing. ¶ This same was Demades the ora-
tour who was excellent and passing good in ma-
king an oration, or setting out of a tale without
any study or vnproviden, where as Demosthenes
made none oracions but diligently penned afoze.

How Phocion made
answer to An-
tipater requir-
ing hym to do a cer-
tain thing con-
trary to iustice.

One frend ought
not to requite
any vniust thing
of an other.

17.

For further de-
claracion herof
reade the anno-
tation of the xi
Apophthegme of
this Phocion.

¶ Unto Antipater requirring hym to dooe
for his sake some thing whatsoeuer it was
not standing with iustice, he saied: ¶ An-
tipater thou cannest not haue of Phocion a
frende and a flatterer both together. ¶ A
frende is at comaundement so ferre as conscience
and honestee will suffre, and no ferther. For in
decde one frende ought in no wyse to require of
another frende a thing that is vniust. But as for
a flatterer, he is a readie and a seruiceable payge
for whatsoeuer a body will haue him doe.

¶ When the people of Athenes were im-
portune that Phocion should take an ar-
mie with hym into Beotia, and Phocion
iudged in his mynde that so doing would
be nothinge for the profite of the common
weale,

weale, he made a proclamation, that as many as were in the citee betwene sixteen yeares of age and sixtie, should be in a readinesse and come foloe him. The aged men in this case cryng out against him, and allegeyng for their excuse that they wer impotent and feble for age, why (quoth Phocion) there is none unreasonable thing contented in my proclamation, sens that I my selfe doe make ready to goe forth with the as their capitain being .lxxx. yerres of age.

¶ By this subtile meanes he appeared & cooled the sodain heate of the commens.

*How Phocion
sated the Atheniens
being in a
sodain pargue
to continue warres
with the
Boeotians.*

After the death of Antipater, the commonweale of the Atheniens beyng come again to soche state that the people were rebeld, and wer every man like maister, Phocion was at a common assemblée condemned to die. And so it was that his other frendes whiche had been condemned to death together with him at the same time, went piteously wepyng and making lamentacion when they were led to prison, but Phocion went as still as a lambe not speaking a woorde. But one of his enemies meeting with him in the stræte, after manie despiteous and railling wordes, spette in his face. Then Phocion looking backe
vpon

18.

*Phocion beyng
innocente, con-
demned to death
by the people
of Athens.*

P H O C I O N.

The paciēce of
Phocion.

Phocion when
he was cast to
die yet had care
of good ordre
to bee kepte in
the citie.

upon the officers, sated: will no man cha-
ſtice this feloe here vncomely demeaninge

himselfe: ¶ This moste vertuous and godly
man euen when there was with him none other
way but death, had care of the publique good or-
dre to be kept. He made no complainte of that so
hainous a touch of vilanie, neither did he require
auengement against the partie who contrarie to
the lawes was eagre to shew crueltie vnto a cast
man: he onely willed the euil example, that was
contrary to good manner and behaueour to bee
repressed: and to that horrible cruell dede he gaue
no worse name but vncomely demeanure.

¶ The philosophers that doen write of politique gouernaunces descri-
ben the state of commonweales to haue been diuerse in diuerse places.
Somewhere kinges gouerned, and in Persia and in Rome at the begin-
ning, and now in Englande, whiche was called Monarchia, & this state
all wyters doen agree vpon to be the best. Some commonweales haue
been gouerned by a certain nombre of magistrates and counsaillours,
as in Rome from the extirminacion of kinges vntill the tyme of Iu-
lius Caesar, and at this present daye in Venere, and this was called O-
ligachia, or Aristocrana. Somewhere all the people ruled and were eche
man of equall autoritee, as in Athenes vntill they were yoked by the
xxx tyrannes, and afterwarde conquered and subdued by Philippus, and
after him holden in subiection by Alexander, after him by Antivater, af-
ter whose decesse they obtained again their first state, which was cal-
led Democratia. And this was of all other the worst, as here may ryght
well appere, for the people beyng sembleable to a monstrous beaste of
many hedes did thinges heddily without due counsaill, aduise, delibe-
ration, discretion or reason, as the Atheniens beyng in furious ragus
moste wrongfully put to death many innocent persones, by the clerkis
and noble counsaillours, as afoze is noted in the v. apophthegme of this
same Phocion.

¶ With Phocion were condemned to death Nicocles, Thudippus, Hegis-
mon, and Rithocles. And besides these were condemned being absent De-
metrius, Phalereus, Callimedon, Charicles and sondrie persones mo.

19. Of those persones whiche were to suffre
death with Phocion, one man especially
holme Phocion comforted Thus
among

among all the others, being woondzefull
 impacient bewailed his mishappe whom
 Phocion comforted after this sorte: Is it
 not enough for thee **O** Edippus (or as some
 readen Thudippus) to dye in compaignie
 with Phocion.

*dispr^d being out
 of patience wh^{ch}
 he should dye.*

*Phocion was doene to death,
 not onely being without guilt but also being one
 that had doene highly well for the commonweale.
 It ought therefore to haue been esteemed a great
 comfort and reioycing for the partie being inno-
 cente, wzonfully to be put to death with soche an
 innocent and good man as Phocion was.*

*It maie be a co
 forte for an in-
 nocent: but long-
 fully to suffer
 with innocēces*

At his laste houre, when the bruage of
 wyne and the iuice of hemlocke rempzeed
 together was brought vnto hym, one de-
 maunded of him whether he were disposed
 any thing to saie vnto his sonne, (for the
 same was there present:) Dere sonne (qu
 Phocion) both strenghtly charge and co-
 maunde thee, and also right hertely desire
 and praise thee, neuer to beare towardes y
 Atheniens any grutch or malice for the re-
 membreaunce of this matter. *To other*
 perioncs when they lustre execution the chief co-
 fort, that thei commonly haue, is the hope of their
 death to be after ward auenged: but Phocion did al
 that in him laye to prouide that the sonne shoulde
 not reuenge the wzongful murthering of his own
 father, and was more desirous y the same shoulde
 beare tendre zeale and affection toward his cou-
 tree, then toward his parente.

*20. Of the man-
 ner of put-
 ting eddemred
 persons to death
 in Athens, read
 afore in the an-
 notation of the
 14. Apophthegme
 of Socrates.*

*What Phocion
 said to his son
 at the houre of
 his death.*

*The entier zeale
 and affect of
 Phocion toward
 his countree.*

Unto

PHOCION.

21. Unto Nicocles making instaunt request
for licence to suppe of his part of the poison
befoze that Phocion should, well (q^d Phocion)
though this bee an hard thing to obteine
and moche against my stomake, yet must it
nedes be graunted vnto that man whom
I neuer saied naye of any thing in al my
life time. ¶ Phocion had euermore bozne
singuler loue and affection towarde Nicocles
the moste feythfull and truest herted man
among all the frendes he had, and for that
consideracion it would haue ben a great
grief to y^e herte of Nicocles to see the other
passyng out of this world. which grief to
auoyde, he desired to drinke first himselfe.
And in this thyng also did Phocion shewe
pleasure to his frende.

Phocion loued
and fauoured
Nicocles Angus
laetlie well.

Nicocles the
moste trustie
frende that
Phocion had,

22. ¶ When all the cast men sauing he alone
had dronken, and onely Phocion was re-
mayning vnserued by reason that the poi-
soning had been al consumed by the others,
the hangman saied plainly and swoze that
he would not serue hym excepte there wer
laied down in his hand. xij. good drachmes
¶ (litle vnder vi. s. sterlyng,) for an ounce of
hemlocke iuice (he saied) would coste not a
ferthing lesse. Phocion therfore to thende
that his death might not be delated or sla-
ked through the feloes bzaibling, to one of
his frendes purposely called, thus he spoke.

What Phocion
saied when the
hangman would
not minister the
poison vnto him
without money

For

For as moche as it is so (saied he) that in y^e citee of Athenes a man can not die neither but he must paie for it, I beseeche you hartely, paie the hangman here his askyng.

When Demosthenes was busie casting out many bloudy wordes against Alexander being now at the veray point to winne & entre the citee of Thebes, Phocion tooke him vp with this greke verse of Homere, out of the first booke of his werke entituled Odysea.

How Phocion
rebuied Demo-
sthenes casting
forth many rais-
yng wordes a-
gainst Alexander

σχέτλιε τίπ' ἑθέλεις ἐρεθίζεμεν ἄγχιον
ἄνδρα.

O weked creature, what phansie hast thou,
Soche a sower feloe, to prouoke now?

¶ The saynges of Marcus Tullius Cicero.

Of Marcus Tullius Cicero to speake as his worth-
nesse requirerh, were to wytte an infinite volume cou-
ched and replenished with whole heapes of landes and
payles. But for this present purpose and place it shal
be enough to saie, that he lyneally descended from the
house of Tullius an auncient kyng of the Volstes. But
(as the world and all thinges are full of chaunges) so
in long proceste of yeres the ioyltice of that bloud and
name fell to decaye and to ignobilitee. Albeit euen in
the time of Cicero the Tullies remained in the degree &
acceptacion of gentlemen, and Cicero euen at his first
comming to Rome, enioyed the degree of a gentlemā,
and like as he was vnder the estate of the Senatours
whiche were lordes, so was he aboue the condition and
degree

degree of the yeomanrie or comenaltie, his father was called *Tullius*, a man of no great name ne porte, his mothers name *Olbia* a tyche woman. He was borne in a towne of the *Volskes* called *Arpinum*, (free of Rome to enjoye all maner fraunchesses, libertees, priuileges, and offices in the same). Neuerthelesse all soche persones as neuer had their parentes dwelling at Rome, ne bearing any magistrat or office there, were called, *Noni homines*, new men, that is to saye, come of straungiers & men vnknowen to beare autoritee and rule in the citee. *Tullius* was at last the father of all eloquence, a greates wyter of booke in all kindes, and a man (as *Plinius* of him sayeth) for witte and eloquence out of all comparison, he gotte by little and little to beare offices in Rome even to the veray Consulship, and that with as moche honour, autoritee, glorie, and renoume as euer man did, in so much that he was the first that euer was called in Rome, *parens patriae*, the father of his countree, that is to saye, the onely sauer and keeper of the countree. Neuerthelesse, was he at length and his house in despite, beaten and thzowen down to the hard ground, but at last he was sette home againe of their owne accord, and receiued with soche honour as neuer was any man there before or sence, and hadde a newe house builded for hym at the charges of the citee thys so good and double so saye, as his owne was afore. In fine he was by the permission & suffreance of *Augustus Caesar* with all vilantie possible slaine at the commaundement of *Marcus Antonius* his enemye, who caused his right hande with whiche he had wytten to be stricken of, and his ioung to be cut out of his head with which he had made many noble oracions before the Senate & people of Rome. And after that the saied *Antonius* had had his hedde presented in a dyshe at his table, & had satiated his moste cruell yees with the contemplation of it, he caused the same for extreme contumelie and despite to be nailed by in the place that was called *Rostra* where *Tullius* had before that time pronounced many a fore inuective against him.

Marcus Tullius I.
moche testid
ot for the sur:



Marcus Tullius, (for as moche as he
was moche testid on for h surname

of

Marcus Tullius
moche iested at
for the surname
of Cicero.

What Tullius
saied when his
frendes aduised
him to take ſū
other surname
in ſtede of Ci-
cero.

The houses of
the Catons Cat-
tules and the
Scaures were of
great renoume
in Rome.

The surnames
of those which
wer called Fabii
& Lentuli, wher-
of thei came vp

Of ſtendye no-
bilitie is that
man, who hath
nothing but the
petigree of his
auncetours and
his surname.

The most lau-
dable nobilitie
is y^e which euery
mā achieueth
by his own pro-
prie vertues.

¶ 1.

peale,

of * Cicero) being warned by his frendes
to chose and take vnto him some other sur-
name, answered that he would ere he died
make the name of Cicero moze noble and
famous, then was the name either of the
* Catons, or of the Catules, or els of the
* Scaures, ¶ For these houses were of espe-
ciall fame & renoume among the Romains, wher
as Tullius was a man but newly come to Rome,
and as yet vnknown there. And as for the sur-
name was a readie thyng to be iested at, because
it appered to haue been deriued of the moſte vyle
¶ Doultz called Cicer. Yea wyſſe, as though the fa-
mille of those Romaines whiche wer called Fabii,
ſemed not to haue had y^e surname firſt of Venes
(whiche are in latine called Fabae) and they that
were called Lentuli, to haue been surnamed of an
other ¶ Doultz which the latine mē do cal, Lentem.
But to this preſent purpose, of ſtendye nobilitie &
renoume is that manne, whiche hath none other
poinct of nobilitie in hym beſides the lineall deſ-
cent of his auncetours and his surname. The
moſte honozable kynde of nobilitie is that which
euery man doeth purchase to himſelf by his own
proprie vertues and good qualitees. ¶ Neither pro-
ued Marcus Tullius a faulſe man of his worde, for the
name of Cicero is at this preſen tyme moze commē
in eche mans mouthe, then are thye hundzed ſoch
as the Catules, and the Scaures with all their gar-
landes, their images of honour & their petigrees.

* As touching the surname of Cicero, it is to be noted, that this Marcus
Tullius, right well knowing his owne petigree and auncetrie, reſumed
the surname of the ſtocke, from whiche he was descended. For the firſte
Tullius was surnamed Cicero, of a little piece of fleſhe growing in the
ſide of his noſe, like to a cicer, whiche is a little pultz, moche like to a
peale,

CICERO.

pease, some there been that call it *ſ*atche, but I doubt whether truly or not. But in the time of old antiquitee, a common thing it was, that families wer surnamed of diuerse soche thinges (as *Plinius* in the third chapter of the 18 booke) as the familie of those, whiche wer in Roome called *Pilum*, was first surnamed of the inuenting of *Pilum*, whiche is a pestell, soche as thinges are beated withall in a mortare, and in olde time thei hadde none other waie to grinde their corne. Also *Pisones* wer surnamed, a *pisendo*, of grinding with a querie, because it was their inuencion. Those also (saith he) whiche wer called *Fabii*, *Lentuli*, & *Cicerones* had their surnames at the first of soche thinges in the sowing and housebandrie, whereof thei excelled others.

¶ For the renome of the *Cato*s, of the *Catules*, and the *Scanes*, & of their families in the histories of *Titus Liuius*, *Florus*, *Plutarchus*, and *Valerius Maximus*. For some more light to be geuen to this present place. As touching *Cato* the first, I haue thought good to set the woordes of *Plinius* in the 17 chapter of the 7. booke. In other kindes of vertues saith many persones, haue many sondre waies excelled. But *Cato* the firste of the hous, that was called in Roome *Gens portia*, hath been thought to haue in most high degree, to haue performed and shewed the moste high thinges, that maie bee in any mortall creature, being the beste oratour that euer was before his time, the best capitaine of an armie, and the best Senatour. And as for this was in a *Cato* alone, and neuer in any man els that he was by accusacions 44. times, brought to his aunswer before iudges at the barre, and neuer any man inoo times arraigned, & yet euer quile. For this *Cato* because he was a graue and a sage father, and a continuall enemye and pursuer of all vice, he had the hatred of many persons, who of malice wrought to bring him to confusion, but his innocencie euer more deliuered him. From this *Cato* lineally descended *Cato Vicensis*, a vertie noble man also, as is afoze in the saynges of *Augustus*, largelie mencioned and noted.

★ Of *Quintus Laetanius Catulus*. It is written in the Chronicles of Rome that in the first warre that the Romaines made against the *Carthaginians*, he with a nauie of.iii.c. shippes, made. vi. c. shippes of theirs couche and toke their vitailles and other lading, and the chief capitaine of the same *Himilcon*. But the memorie of these mennes actes, is now cleane extincted, the memorie of *Cicero* by reason of his moste noble booke is immortall, and shall neuer die while the worlde shall stande. Of whom *Plinius* in the 30 chapter of the 7. volume, enioyng many high praises mo saith in this wise: All haill *Cicero* the firste man that euer was called *pater patriae*, the father of our countree, & the first man that euer deserued a triumphe, and neuer diddest on harnesse for the matter, and yet diddest as worthelie deserue to haue the garland of a triumph for thy coung, as euer had any other before for the swerde. ¶ Whiche he speaketh of the suppressing of the sedicious cōiuration of *Catiline*, who

Cicero

Cicero did peacablie destroye and put to death with all his complices & adherentes, without bloodshed of any of the true citizens.) All haill the parente and chief founder of all eloquence of the Latine tongue, and (as *Julius Caesar* the Dictatour, sometime thy greate enemye hath left in writing of thee) one that had achieved a garlande of triumph, so ferre sut mounting the garlandes of all other mennes triumphes, as it is more highlie to be esteemed to haue so highlie auanced and extended through out all partes of the worlde, the boundes and limites of the wit, which the Romanes haue, then of their Empire.

* *Marcus Aemilius Scaurus*, in the time of his Consulshippe, passing by chance along by *Publius Decius* then chief Justice, when he sawe the same Justice not to doe his duetie of obediſaunce, commaunded the same to arise from the benche, and then did *Scaurus* cutte the garment of *Decius* (whiche was as greate a dishonour and ignomie, as if a chiefe Justice should haue his coife pulled from his hedde here in Englande, and be disauctorised or depoled from his office) he cutte the benche that *Decius* had sitten on, in token of his depolition or deppuaction, and proclaimed that no persone should any more resort vnto the same *Decius* for iustice. Also, being Consul he triumphed of the *Ligures* and the *Ganiss* kes. And at other seasons did many noble actes, bothe of buildinges & otherwise. He was of so high authortie in Roome, that of his owne hed, without any other bodie counsaill, he set *Opus* in harnesse against *Gracchus*, and set *Marius* to waere against *Glaucia* and *Saturninus*. In his old age he was accused and appealed by *Varinus* one of the Tribunes for the people, that he had enforced the frendes of the Romanes, and all the countrey of *Latium* to barraille, for answer to whiche complainte and accusacion, thus he saied openly vnto the people: *Misfers all, Varinus saiethe Aemilius Scaurus, enforced and opoue soche as are in League with this citee to harnesse and to wapen, and Scaurus saiethe it was nothing so, to whether of the twoo doe ye geue credence? Upon these wordes was he dismissed.*

¶ The he offered a siluer bolle to the gods. 2. *Marcus Tullius* would
des, he had his * forename, and his name not forsake the
stamped and set out in plain letters, but for surname of *Cicero*.
his surname, *Cicero*, he engraue y figure * The Romanes
& propozcion of a ciccr. ¶ Not shynking any part, especiallie
ynche for the interpretacio of capcious bounders. soche as wer of
any nobilitie and renoume, had thre names, the first was called *Præ-*
nomen, the forename, as *Marcus*, whiche we doe call the christian name:
the second was called *nomen*, the name, as *Tullius*, whiche was the com-
E. II. men name

CICERO,

men name of the house stocke or familie that they were descended of, and this we call our surname, because we haue not the rhynde in vse, (except it should be called our fire name that is to saye the name of our fathers bloud and auncestrie.) The thirde was geuen vpon some other externall chaunce, cause or consideration, as Cicero, and sembleably in others.

3. Suche oratours or aduocates as in vt-
 Clamorous & brallyng Ora-
 tours Cicero li-
 kened vnto
 lame creples.
 tring their matter, or in making their plea
 dooen vse to crie out as if they were in a
 mylne or in a roode losse, Cicero auouched
 to be sembleable vnto lame creples, for y
 suche maner oratours sembleably had all
 their refuge vnto soche clamorous, yal-
 ling, as lame bodies to their hoyses.

¶ Yea & euen at this present daye, a rief thyng
 it is to see feloes enough of y selfsame suite, which
 as often as thei see them selves to haue the woyle
 ende of the staffe in their cause, doen make their
 recourse wholly vnto furious brallyng, to thende
 that where they are not of facultee and cunnyng
 with good argumetes & profound reasons to make
 their matter good, they may with malaperte fa-
 cing and with feare, by hooke or crooke dzeue it
 to their purpose.

4. When Verres, who had a sonne viciously
 mispending the floure of his youth railled
 on Cicero vnder the name of a sinnefull a-
 buser of his body in abominatio, thou art
 ignoraunt (q Cicero) that a man ought to
 chpde his children secretly within doores.

¶ Signifying that woorde of reproche not to
 take place in him, but in the sonne of the fault sin-
 der or quereler. And in deede to parentes it ap-
 perteineth
 Parētes ought
 to rebuke their
 childre secretly

perkeineth to blame or chydre their chyldzen, but yet not without the circuite of their owne houses, neither ought thesame woordes of rebuke to be notified forth of doores. But that persone doeth no lesse then publyshe it abrode, who laieth to others abrode, that thyng whiche his chyldzen doe perpetrate at home in his owne house.

¶ Wherupon he was accused, and brought to his answer in Rome. Cicero made and pronounced against him certain inuectiues, and in them so layed to his charge, and brought in witnesse vpon thesame, that Verres was condēned in a great summe of a rictage. And not many yeres after, he was cast in a forsaite of all his goodes and landes by Marcus Antonius, vpon none other cause ne grounde (saith Plinius) but for that on a time bragging and cocking with Antonius, he craked and made vaunte that he would droppe plate of Corinthe metalle with him ounce for ounce and not be one piece behinde hym.

¶ Unto Metellus laiying to the charge of 5.

Cicero, that thesame had been the death of mo persones by geuing euidence against theim, then euer he had saued by pleadyng for them, yea marie (q Cicero) for I haue in me moze truth of my woorde in bearing witnesse, then I haue of eloquence to per-

suade. ¶ With a meruailous wittie bzaime did he swest the other parties woorde of reproche to his owne laude and prayse. For in a geuer of euidence truthe is to be regarded, in an aduocate or attourney, eloquence it is that doeth most auaille them.

¶ Estions to thesame Metellus demaun- 6.

ding of Cicero who was his father (as calling him in the teethe with the bassenes of his birthe) he saied: thy mother is in the cause that a right hard thing it is to make

C. iii.

a directe

within these houses.

* Verres, a gentlemā of Rome who beeynge Praetor ī Sicilie did moche pillage and extor-

How Cicero answered Metellus laiying to his charge that he had been the death of mo mē by his euidence geuing then he had saued by pleading for them.

How Cicero answered Metellus demaunding, who was his father.

It is afore noted that the father of Cicero was of no name.

The mother of Metellus vnchast of her body.

Metellus light & inconstant.

a direct answer vnto this questiō of thine.

For the mother of Metellus hadde a name that she was no veray good woman of her body. Yea and Metellus himself being of his mothers condicions was veray*light and mutable, and one that could none other but solowe euery sodain guerie or pangue that shotte in his braine. Cicero chaunged the cōtumelie from the father to the mother. For then is the father vncertain to bee knownen, when the mother kepeth not herselfe to one sole manne.

* Metellus was so thurle brained that euen in the middes of his tribuneship he left his office in Rome, and sailed to Pompeius into Syria, & by then he had ben with him in a whyle, came flying home to Rome again as wyse as a capon.

7. When thesame Metellus after the de-

Diodorus alias Diodotus maister sette vnto Metellus in rhetorike.

What Cicero saied whē Metellus had sette vpon the tōmbe of Diodorus a crowe of stone.

ceasse of Diodorus (whom he hadde to his maister in rhetorike) had sette for a memoriall vpon the tōmbe of thesame a crowe of stone. Cicero saied: Truly he is rewarded according to his desertes. For he hath taught Metellus to flygh and not to make oracions. Noting the lightnesse and inconstancie of Metellus. The crowe is a birde that hath none other musike, nor can none other songe ne tune but ka, ka. Plutarchus calleth the Rhetorick Philagres, and saiech that the tōmbe was of marble, & that Metellus caused the crowe to be grauen in the marble stone, whiche thing in deede is the more sill. 17.

8. Marcus Tullius had heard saie that Vas-

What Cicero saied when one had told newes that Varinius was dedde, and

tinus (a mortall foe of his, and besides that of himselfe, a persone full of mischief) was dedde, shortly after when he had heard contrary

trary worde againe, that thesame was a-
liue and merie : euill chieuing come to
him (saied Tullius) that euill lied.

Signifying that *Vatinius* was vnworthy any longer
to liue. In deede euery lye is euill, but this lye
was double euill, because it hadde brought honest
men into a fooles paradise. Yet neuerthelesse the
sayng was doubtfull, as the whiche might haue
been spoken of soche a persone also, whom a body
would not with his good will haue had dedde.

As if some light feloe should byng vs helwes that
some one of our kynne, or of our dere frendes, or some
learned man were departed this worlde, and thesame
helwes were afterward founde vntreue, we myght and
would geue him *Christes* curse that had made soche an
euill lye to put vs in discomfort and heauynesse. And
in this poynte of speakyng, ambiguously resteth the
wittynesse of the *apophegme*.

When *Marcus Tullius* was makyng an 9.

oration on a tyme, and a certaine, persone

Plutarchus nameth this man
Octavius.

supposed of all men to bee bozne in *Lybia*,

spake in this maner, I heare not this tale,

(meaning by thesame wordes, that he did

no point lyke the matter whiche the *Ora-*

teur treated of.) And yet (*q Cicero*) ye haue

holes plentieth in your eares. **F**or the

nation of a custome had their eares bozed full of

holes, to hange therat rynges & precious stones,

whiche we now a dayes doe weare about our

necke, or on our syngers. And howe soche holes

are made, *Celsus* doeth teache.

One *Caius Popilius* (who would in any

wyse seeme to be an expert lawier, where

These in *Lybia*
was to haue
their eares boz-
ed full of ho-
les, for to hang
rynges and pre-
cious Stones
thereat.

How *Cice-
ro* mocked
one *Popilius* bea

C. liij.

as in

CICERO.

ring the counte-
nance of a good
lawyer, whereas
in deede he had
no sight in it.
Albeit Plutarch⁹
in the life of
Cicero, nameth
this man Cotta
in the Apophz
thegmes, C. Por-
pilus.

as in deede he was but a boungeer and a
beray asse in knowlage of the lawe) beyng
on a time called foozth to geue euidence in
a certain matter of trauerse, aunswered,
that he knewe nothing in the matter, nor
nothing could say. *¶* *¶* (q Cicero) ye think
perchaunce that ye are nowe asked a ques-
tion of some pointe of the lawe.

II. Hortensius the Oratour, had receiued of
Verres an image of Sphinx all of cleene sil-
uer in part of a reward to defend his cause
against Cicero⁹ (at what time he was accused as
aforesayd). And when thesame Hortensius
vpon a certain pointe somewhat coulour-
ably aserred of and mystically vttered by
Cicero, had thus saied: I haue not learned
to soyle no riedles I, he saied againe: And
yet hast thou Sphinx dwelling at home in
thy house with thee. *¶* *¶* The fable of the mo-
stre Sphinx is well knowne, whiche with condi-
tions of prizes and rewardes did put foozth ried-
les to men, and of soche persones as coulde not
soyle theim the rewarde was death.

Plutarchus in
the life of Cice-
ro saith, that
this Sphinx was
all of cleane sil-
uerie.

He made well
soyle riedles (sat-
eth Tullius) that
hath Sphinx
dwelling at
home in his
house with him

Of this read a-
foze at large in
the fiftie Apophz
thegme of Dio-
genes.

What Ci- 12.
cero saied,
when he mette
one Voconius, &
his three foule
daughters.

When he met one Voconius by chaunce
in the strete with his three doughters, bee-
yng notable foule & euill fauoured beastes,
he recited to his frendes softly this little
verse of Greke.

Φοίβε πρ' οὐκ ἔωντος ἑσπερερ τέκνα.

In the despite of Phebus clene,
This feloe begotte his children.

¶ Whene, that *Voconius* of likelihood went about the getting of children vtterly against the wil, mynde and disposition of *Apollo*: either because *Apollo* is of the poetes feigned to be amiable and all full of beautie, or els for that the folkes thynken children begotten towarde the sonne arising, to be conceived more perfecte of fourme, shape, ymme, and fauour. **¶** Or els for that *Cicero* thought in his merie conceipte, that forasmuch as according to the prouerbe, *Sol omnia videt ac reuelat*, the sunne seeth all thinges and disouereth all thinges, and bringeth all to light, except *Phebus* (which is the sonne) had ougthed *Voconius* a shame, he would neuer haue suffred him to begette soche foule babies and oule faced doudes as all the worlde should afterward wondre at.

Children begotten towarde the Sunne arising, are conceived more perfect of limme, shape & fauour.

The Sunne seeth all thinges, saith the prouerbe.

At what tyme *Faustus Sylla* (the sonne of *Sylla* the dictatour) for to discharge the greate debte that he was in, had made an inuentoie of all his mouables to set forth the same to sale: yea marie [q *Cicero*] this proscription I doe moche better allowe, then the proscription that your father vsed to make. **¶** He made a mery ieste of the double signification of this woorde, proscription. For thinges are said properly in latine, *proscribi*, which are at an open prayling sette to out vent or sale, and men also are saied in latine, *proscribi*, that are proclaimed traitours to be slaine of any man that will doe it whersoeuer they be found, after which cruell forme and sorte *Lucius Cornelius Sylla* the father had proscribed no small nombie of the citizens

Of the double signification of this woorde proscribere, it is as foze declared.

Of *Sylla* it is largely noted as foze in sondie *Apothegmes* of *Iulius Caesar* & of *Pompeius*.

zens of Rome in the tyme of his dictature.

14.

What Cicero
said, when Cae-
sar & Pompeius were
fallen at Arde.

Of the variance
betwene Julius
Caesar and Pom-
peius. It is afore
mentioned
in the 2.

pophthegmes.

Cicero blamed
Pompeius for de-
parting away
out of Rome.

Themistocles
a man of great
rule and auto-
ritie in Athenes
(as is afore no-
ted) was at last
banished his
countrie, & put

in Locke wyle, that he was constrained to take refuge vnto Xerxes
king of the Persians, against whom he had afore kept battail, with whom
at last he greiue so ferre in fauour & credite, that Xerxes made him high
captain of his armie against the Atheniens. But Themistocles, when he
saw his countremen, toke remorse of consciences, and because he would
neither deceiue the king whiche had put him in trust nor yet be the de-
stroyer of his owne countrie, poisoned himselfe with drynkyng the
bloud of a bulle. Themistocles was a man of no eloquence, fauour nor
maiestee. But Pericles was a man beautiful, passing eloquent, wyle, po-
litike, in high estimacion & autoritie among the Atheniens, in so moche
that he gouerned and ruled the commonweale of Athenes by the space
of xl. yeres with al mens fauour, beneuolence and suppoztacion. And in
like case was Pompeius in the citee of Rome, so that his case was more
like vnto the case of Pericles then of Themistocles. And in dedde (as Cicero
by the testimonie of Plutarchus writeth) Pompeius his cause doode more
with the commonweale then Caesars, and all the ancient, graue, wyle
and good

Pompeius and Caesar beeyng fallen at
debate and variunce, Cicero saied whom to
eschewe I knowe veray well, but whom
to ensue I cannot tell.

Meaning that both
thesaid parties tooke the sword in hand, not for
the libertee or freedom of the commonweale, but
whether of them two should haue the soueraintee

15. He found a great faulte with Pompeius
for that thesame had abandoned the citee &
had in that his doyng folowed Themis-
tocles rather then Pericles, seing that the
cases of Themistocles and Pompeius were
nothing like at all, & the cases of Pericles &
Pompeius muchewhat of a rate in all be-
halles. For Themistocles fledde vnto the
Persians, and Pericles remained still resy-
dunt in Athenes.

and good men favoured Pompeius, and dyed to him as Cato, Cicero, *Lucius*, and soke others mo.

When he was come to Pompeius, and re- 16.
 pented his folie of coming, beyng asked the
 question wher he had left Piso his sonne in
 law: Marie (q he) with your father in law
 ¶ Speakyng by Julius Caesar. Cicero euen like as
 though he had had halfe a rebuke, for that he had
 separated and deuided himself from Piso, who had
 married his daughter, gaue Pompeius again taunt
 your taunt, for that y same kept warre against his
 own father i law, whose daughter he had married
 far. Pompeius had married the daughter of Caesar, & yet warred against him

What Cicero
 said to Pompeius
 demaunding
 where he had
 left Piso his
 sonne in lawe.

Piso married
 the daughter of
 Cicero, and toke
 parte with Caesar
 yet warred against him

When a certain persone hauyng ren- 17.
 waie fro Caesar to Pompeius saied, that for
 greate desire to make hast, he had lefte his
 horse behinde him in Caesars campe, Marie
 (q Cicero) then haste thou dooen better by
 thy horse, then by thy self. ¶ Esteeming that
 the feloe should haue doen moche better, if himself
 had taried still with Caesar to,

To a feloe bringyng tidynges that Ca- 18.
 sars frendes wer all sadde, and in their dis-
 pes. That is euen as moche (q Cicero) as
 to saie, that thei thinke a mischief on hym.
 ¶ He mocked the flatering bringyng of newes,
 as though Caesars mennes hartes were in their
 heles, and thei soze afraid of Pompeius.

Plutarchus saith
 that one Lentulus
 tolde these
 newes.

After the battaill foughten in Pharsalia, 19.
 whē Pompeius was fled, one Nonius said, Of this bat-
 there wer seuen Eagles yet left, and there- taile is a-
 boue mentioned
 in the saynges
 of Caesar and
 soze

Pompeius.

What Cicero
saied when one
Nonius would
erith. 7. Eagles
erie a new field
against Caesar
at Pharsalium,

foze encouraged the soldours to be of good
chere, and to take their hartes to the. Thy
cherishing wer very good. Nonius (saied Ci-
cero) if our warre should be against Iaies.

But Nonius, when he saied Eagles, spake of
the Romaines baners or standardes, whiche had
euermoze the picture of an eagle displyated on the.
The meaning of Cicero was, that for their 7. eagles
Caesar who had alreadye vanquished them, and against
whom they had to fight the new felde, had ten, and that
he had in his armie no daardes, but expert soldours,
yea, and better men of their handes, then Pompeius had
any. In deede a Iaie is nothing in the taleantes of an
Eagle, but an Eagle to an Eagle is a full matche, tenne
Eagles to seuen, is an overmatche.

20.

What Cicero
saied when Cae-
sar set vp again
the Images of
Pompeius in their
places.

When Caesar being lord of all, had with
moche honour set vp in their places again,
the images of Pompeius, whiche some bo-
die had in despite cast down, Cicero saied Ca-
sar, while he restozeth the images of Pom-
peius to their old places, doeth sette vp and
stabilishe his owne sure for euer. Doyng
to wete, that Caesar did not thesame for any fauor,
that his harte did beare towarde Pompeius, but to
the ende that by the colourable semblaunce of mer-
cifulnesse, hymself might purchase fauour among
the citezens, and by soche meanes mightie stablish
his own reigne & dominaciō the longer to endure.

21.

The carefulnes
of Marcus Tul-
lius and studie
that no woorde
in his Oration

So carefull was Marcus Tullius to tell
his tale, after a good & perfect sort, & wold be
stow so thoughtfull studie on soch a matter
that no woorde might bee placed out of square,
that where he had an oracion to make, he
foze

foze the benche of Iudges, whiche wer called Centumviri, and the daie was come euen at hand, he made free one Eroto a bōdman of his, for onely bringing hym tidynge, that the sittynge was adiourned, & put of one daie fether, then had been appointed at the first.

¶ This historie also hath some bodie put in emonges the Apophthegmes, whereas in deede it is none. ¶ And yet (as I have afoze noted any facte or example, that maie be to vs an honest lesson or instruction (though it contein no woorde at all) maie worthely be esteemed to haue the strength, name & place of an Apophthegme. And soche good examples doeth not Plutarchus refuse, he abhorre to put in emōg his apophthegmes: as namely this present historie of Cicero his faction. And would Chryste our grene preachers now of daies, whiche haue neither shame ne care, to stepe into pulpites, ere thei can well constitute the Gospell or Epistle, whiche thei boldly take vpon the to preach, wer of Cicero his modestie and carefulnesse in this behalfe. iudgementes and sittinges wer called centumviralia iudicia, the iudgementes of the C persones. And the Benche self, though thei wer an hundred and fve persones in all, yet were thei of the greater and the moze worthie number called centumviri, and not centum quinque viri.

might be amisse
or out of frame

Bros a bondmā
of Cicero, vpon
what cause he
was made free.

* The people
of Rome were
divided into 35
Tribes, as the
citee of Londo
is into 25 wards.
Out of euery
Tribe wer elect
ted fro tyme to
tyme, as cause
required, 33. men
to assemble for
iudging in speciall
causes of
controuersie betwene
partie & partie. Their

At his arriuall into the campe of Pompeius, vnto soche as saied, ah Cicero, ye are come tardy.

¶ No neuer a whit tardy (q he again) for I se nothing here yet in a redines.

¶ He alluded to soche as come late to a dinner or supper. The mirth of the sayng to come tardie, is grounded vpo the double meaning of the word tardie, for thei come tardie, that come late to the beginning, and thei come tardie, that come when all is past and doen.

¶ The Pompeius had admitted a certain

Galle

Howe Cicero
taunted Pompeius
for making a Gall free
citizeen of Rome

Galle free citezē of Rome, because thesame
had forsaken Cæsar, for to come and to bee
on his side. A gale feloe in dedde (¶ Cicero)
to promise aliens the citee of other menne,
whereas he is not hable to restoze vnto vs,
our proper owne.

24.

Howe Cicero
was begiled, to
leane Cæsar &
cleue to Pompeius.

Cæsar went in
his goun wā:
tonlie girte a
bout him.

With what
woordes Sylla
would often ti-
mes, warne Pom-
peius to beware
of Cæsar.

After the victorie and conquest of Cæsar,
Cicero beeyng asked the question, how he
had so ferre missed the cushin in chosyng of
partes, saied: in faith the girdyng of their
gounes deceiued me. ¶ Meanynge hymself
neuer to had trusted that the victorie would haue
gone, on soche a nice and effeminate persones side.
For Cæsar vled to go after soch sort girded in his
goun that he would go (euen as wanton as bo-
lupteous feloes doen) traillyng after him the skir-
tes of his goun, al pounced in cuttes and tagges.
Wherefore Sylla would many a time and ofte, giue
Pompeius warnyng to beware of the bodie, that
went so lewdely girte.

25.

How Cicero an-
swered one Damasippus, prai-
sing his wine of
xl. yerres olde.

The same Cicero beeyng at supper w one
Damasippus, when the maister of the feast
had set vpon the table, wine that was but
easie and sofo, & minding to praise thesame
vnto his geastes, of the oldnesse of it, saied,
Maisters drinke ye well of this wine, for it
is. xl. yerres olde: By my faith (¶ Cicero) it
beareth the age right well. ¶ After soche
forme of wordes doe we vse to speake of a manne
whose beautie and strengthe, age doeth not verie
moche

moche adate nor breake. But it was a fond thing
 semblably to commend wine, for being too old.

This wine was called *vinum Falernum*, of *Falerius*,
 an hill in *Campania*, where it was made. This wine *Fal-*
ernum (saith *Plinius*) was esteemed among all wines, the
 seconde in dignitie. The same neither being very newe,
 nor on the other side verie old, was thought wholesome
 for a mannes bodie, but being of a meane age (whiche
 meane age beginneth from .xv. yeres, and so by warde,
 until he be sowre, as I thinke *Damasippus* his wine was)
 and then it is ouer old, so that when *Cicero* affirmed it
 to beate it age wel, he meant y^e it was therke soure, and
 that the sowrenesse declared it to be ouer olde, though
Damasippus had said neuer a worde. And where in a m^a
 to beate his age saire is an high grate, so wine to beate
 the age well (by an ironie) signifieth the same to be sou-
 re and therke naughtie. Albeet *Plinius* maketh mention
 of wines of two hundred yeres old.

When he saue on a tyme *Lentulus* his
 daughters hous band, being a man of a be-
 rie lowe stature, girte with a verale longe
 sweorde by his side, he saide: who hath tied
 my sonne in lawe to a sweorde? For the
 man seemed to bee bounde to the sweorde, and not
 the sweorde to the man.

When he had espied in the Province of
 Asia (wher his brother *Quintus Cicero* had
 before that time been gouernor) the image
 of the same *Quintus* made with his terget
 (as the faction then was) fro the middle by-
 ward, moche greater then y^e verie true por-
 tion of his bodie was in deede, whough
 [saith he] halfe my brothers bodie is more
 then the whole. For the said *Quintus* was
 but

The wine *Fal-*
ernum.

The wine *Fal-*
ernum if it bee
 either to newe
 or to old, is not
 holsome for
 mannes bodie.

Wine of .ii. C.
 yeres old *Plin.*
ruil. C. iiii.

26.
 Wh^e *Piso* was
 ded, *Cicero* mar-
 ried his dought-
 ter to *Lentulus*.
 who hath tied
 my sonne in
 law to a sweorde
Q Cicero.

27.
Quintus Cicero
 the brother of
Marcus Cicero.
 The one halfe
 of my brother,
 is more then al
 his whole body
 saied *Cicero*.

Quintus Cicero
 a little manne
 of stature.

but a little pretie bodie of stature.

28. Where Tullia the daughter of Cicero went with a more stiering and false passe, then was comely for a woman, and contrary wise Piso his sone in lawe, with a more slowe and still passe, then becomed a man to do, he rebuked them bothe at ones with one sayng, when he spake to his daughter in this maner, her housebande Piso beyng present: for shame vse in your goyng soche a passe, as your housebande doeth.

Howe Cicero with one sayng rebuked his daughter for goyng to faste, & Piso for going to soft.

29. Upon Vatinius [who was Consull but a verie shorte tyme] he iested in this wise. In the yere of Vatinius there befelle a greate woonder, that while he was Consull, there was no winter, ne springtime, no Sommer, ne Haruest.

While Vatini⁹ was Consull, there was neither winter, ne spring tyme, ne Sommer, ne haruest.

Pollio wrote Chronicles in Greke.

In the tyme of one Consull, no man dined, supped, ne slepte. Caninius Reuilius was Consull no more but vii houres. Reade the 11. Apophthe.

For by these fower seasons, the whole yere is deuided, of which seasons euery one containeth the complete terme of thre monethes. I can not certainly tell, whether this be not the same thing that Pollio otherwise rehearseth in the Chronicle of Marinus the tyranne, where he saith thus. The Consull that had been Consull no more but sixe houres, beginnyng aboute the middes of the daie, was euill araied with Cicero his iesting. we haue had a Consull (saith he) of soche seueritie and so rigourous, that durynge his office, no man made so moche as one diner, no man ones supped. no man slept a winke. Except percase this historie seme rather to pertain to Caninius Reuilius.

30. Estiones to Vatinius making a querele that

that Cicero had disdeined to come and vi-
site him whyle he laye sicke & of the goute &
could not stiere: for south (q Cicero) I was
minded and on my waye to come to you
in your consulship, but the night tooke me

Y (ere I could reache to your house.) This
might well seeme a repaying home againe of a
mocke. For Vatinius afore that time vnto

Cicero gloziyng and bragguing that the
commenweale had called him home again
from banishment, and had brought him
home againe on their shoulders, had geue
a curst mocke sayng: howe then hast thou
come by the swelling or broken veines in
thy legges? For the maladie of swelling or
broken veines (whiche is in latine called *Varices*)
are wont to fall in the legges not of persones sit-
ting at their ease, but of men long standing or els
trauaillyng on the waye.

Of Vatinius be-
ing diseased of
the goute, it is
afore mentioned
in the 19. Apoph-
thegme of Augus-
tus Caesar.

Howe Vatinius
mocked Cicero,
gloziyng of his
reuocation frō
banishment.

Caninius Reuilus, was Consul no more 31.

but onely one date. This Caninius when
he had gon vp into the place called Rostra
(where oracions were made to the people)

he in one houre bothe entreed the dignitee
of Consulship, and also committed periu-
rie, on whom goeth about this saynge of
Cicero, Caninius y Consul is λογοςειρητος
that is, a wel aduised speaker: On the same

Caninius he cast out this sayng to, Reuilus

Caninius Reuilus
was Consul no
more but one
date.

Of Rostra is a-
fore noted.

Reuilus is one
houre entered
the dignitee of
Consulship and
committed per-
urie.

The recorder
wer serched said

Cicero: in the
tyme of whiche
Consuls Reuilus
was Consul.

The yeres wer
rekened in Rome
by the names
of the Consuls.

Reuilus a vige-
launte Consul,
for he neuer
slepte winke in
his Consulship.
What meanes
Caesar vled to
establishe his
power in the ci-
tie of Rome.

hath had this one chaunce aboue all other
men that the recozdes were serched in the
tyme of whiche Consuls he was Consul.

For the noubre of the yeres was wonte in
Rome to be rekened and set out by the names of
the Consuls. (as here in Englande wec rehen the
tyme by the yeres of eche kinges reigne) But nowe
Reuilus for his parte bothe was Consul, and yet
had neuer a yere at al to reken by. And this sayng
also had Cicero on thesame Caninius. We haue a
good vigeilaunt Consul as the whiche neuer slept
one wynte buryng the tyme of his Consulship.
Plutarchus in the life of Iulius Caesar, telleth that
thesame Caesar when all the ciuill warres were ended,
and all thinges brought to some staie of quiet-
nesse, left nothing vndoone that might purchase vnto
him beneuolence, fauour, autoritee, power & rule among
the Romanes. To his olde enemies he shewed notable
mercifulnesse, to his frendes great bountie. He would
often tymes kepe open household, he would diuerse
tymes diuide wheate to the commons house by house.
He was ful of geuing landes, fees, and rewarde. To
soche as would be suiters vnto him to haue this or that
office, dignitee, or worship of the citee, he would readily
make promise and graunte of their petitiones, & serue
their turnes in dede as soone as the time would suffre
him in so moche, that Maximus the Counsell beyng de-
ceased, although there was but one sole daye to come
of his yere to be completed, yet did Caesar declare and
create Caninius Reuilus (who is here called Reuilus) Con-
sul. To whom where many of the nobles resorted in the
waye of gratulacion, and of keping him coumpaigne,
Cicero saide. My lordes, leat vs make speede, that we
may come to my lordes before the tyme of Consulship bee
expired.

32. Caius Caesar had elected into the senate
many persones vnwozthy to be of that or-
dye and degree, and among all other one
Labe-

Of this Laberius
us is afore men-
tioned in the 17

*Apophthegme of
Iulius Caesar.*

Laberius of a gentleman of Rome became a commē gesser. And as this Laberius passed by Marcus Tullius in the Senate house seeking a place to sitte in, I woulde take you in here (q Cicero) & make you rounge here besides me, but that I sitte in so narrowe a rounge my selfe. ¶ All vnder one bothe reiecting the partie, and also making a ieste at the newe coumpaignie of Senatours, the number of whom Caesar had encreaced more then lawfull was. And yet was Laberius euen with him for it wel enough againe ere he went, thus sayng vnto Cicero, I meruail, if I sitte in a narrow rounge, whiche art wont to sitte in two seates at ones. ¶ Layng to his charge lightnesse and fclenesse, that beeyng a slipper man to trust vnto, he would be hanging nowe of one side nowe of another. ¶ For in deede Cicero was moche noted of in constancie, he was ones of great amitee and frendship with Clodius, afterward his morall enemye, and likewise with Dolobellus, with M. Crassus, & with diuerse others. Semblably he was now frende to Pompeius, anon he repented thesame and wished that he had folowed Caesar, and that so manifestly, that (as Plutarchus testifieth) Pompeius well perceiving thesame, neuer would he durst put him in trust with any matter of great weight or importaunce.

*How Laberius
paied Cicero
home againe
with a ieste.*

*The lightnesse
and inconstan-
cie of Cicero,*

Thesame Cicero being hertely desired 33.
by his hoste Publius Manlius, with speede
to helpe his wiues sonne to the office of a
peticaptainship, made this answer (a great
coumpaignie of the citezens standing thicke
F. y. about

*Publius Manlius
the hoste of Ci-
cero,*

CICERO

Julius Caesar
would for eu-
ery mānes plea-
sure, and for e-
very light mat-
ter call a Senate

Laodicia a
noble citie
in Asia, nigh vn-
to the Roud Iy-
cus, and thereof
Laodiceus, a
mā of Laodicea

How Cicero ex-
pressed the pub-
like seruitude
vnder Caesar.

about him) if it shalbe in the power & auto-
ritee of Pompeius to call a Counsaill, it
wilbe no light matter. ¶ Noting the faci-
litee of Caesar in assembling the Senate. ¶ For
euery māns pleasure, and for euery light matter.

34. Being saluted of a certain Laodician na-
med Andro, when he had demaunded the
cause of his comming, and had well per-
ceiued that thesame was come as an am-
bassadour vnto Caesar for the libertee of his
countrie of Laodicia, Cicero expressed in
Greke wordes the publique seruitude, in
this maner: εἰ μὴ ἐπισυνῆς, καὶ περὶ ἡμῶν
πρὸς Ceusop. If ye speede well, and obtaine
your purpose, bee an Ambassadour for vs
of Rome here also.

35. ¶ This latin worde, quoque, is a coniunction & sou-
neth in Englishe (also) Cocus is in Latin for a Cooke, &
the vocatiue case of it, is Coci. And so it was that

a certain persone standing in election for a
publique office in Rome, (who was verely
supposed to haue come of a Cooke to his
father) desired of an other man in the pre-
sence of Cicero to haue his voice, to whom
Cicero thus saied in latine: Ego quoque

Ego quoque tibi
fauebo.

Quoque the cō-
iunction, & coci
the vocatiue of
cocus, souned
bothe like in
Cicero his time

tibi fauebo. ¶ Whiche woozdes might bee taken
twoo maner wayes, the one, I wll be thy frende with
my voyce to, thou Cooke: the other. And I also wilbee
thy frende with my voyce. ¶ Wherof it is gather-
red that Coci the vocatiue of Cocus, and quoque the
coniunction

coniunction w^{er} in the time of Cicero either of one and the selfesame soun^e in pronounciacion, or els^e veray like.

When the accuser of Milo, by the argu^{ment} 36.
ment or presumptiō of the time of the day,
prouing and concluding thesame * Milo
to had purposely lien in alwaite for Clodi⁹,
at euery other wo^ode demaunded what
time or season of y^e date Clodius was slain,
Cicero made aunswer thus: veray late.

Signifying by that wo^ode late, beeyng a
wo^ode of double vnderstandinge that it shoulde
haue been for the profite of the commen sweale, if
Clodius had been slaine moche sooner. **I**t might
haue been vnderstanded also, that the deede was doen
veray late towarde the euening.

tribuneship founde meanes and brought to p^{es}se that
shed from Rome, wherfore Cicero neuer could fauour him af^{er}, and at
length procured that Milo should set vpon him on the high waye, & clea
him, whiche was doen, and Milo banished for the death of Clodius, not
withstanding the defense of Cicero, and all the frendship besides that
he could make.

W^hoe Cicero
aunswered the
accuser of Milo,
demaunding at
what time Cloz
dius was slain.

* Clodius a Ro
main of noble
birth, but a ver
y vicious per
sone and voide
of all grace. He
was a sworne
enemy vnto Ci
cero, and in his

Tidinges being reported that Vatinius 37.
was decessed, where the firste bringer bp
of that bzuite was not certainly knowen,
well (q^u Cicero) yet will I take the auan
tage of it whyle I may. **M**ening that he
would take iope of the death of Vatinius while he
might, though it were but for a time, sembleably
as one that hath borowed money applieth it to
his owne vse and comoditee, and hath his owne
full pleasure of it for the time, euen as though it
were his propre owne. **S**o that Cicero mened to
take as moche goodnesse of the newes in the meane

W^hat Cicero
said when un
certaine newes
were told of the
death of Vatis
nius.

CICERO.

time till the contrarie wer certainly knowen, as if thet
wer true in very deede.

38. Marcus Caelius more effectuously laipng
crymes to mens charges, then defending
thesame, he auouched to haue a good right
hande, and an euill left hande. ¶ Allu-
ding hereunto that at suche time as we fight, in
the right hand we holde our sweorde, and in the
left hande our bucler. with the sweorde we laye
on, with the bucler we beare of. ¶ Marcus Caelius
an Oratour of excellent witte, & of singular eloquence,
to whom Cicero writeth many epistles, & Caelius many
to him again so purely wel endited, that Cicero thought
them worthe to be put in among his olone epistles,
whiche honour he geueth but vnto fewe persones, and
Cicero in his epistles familiare, is not ashamed to con-
fesse himselke to be inferiour to Caelius in witte and
facetiousnesse.

What Cicero
saied of Marcus
Caelius, who
could better lai
to menmes char-
ges, then des-
fende them.

39. Iubius Curtius liyng like a dogge of the
peres of his age, to the ende that he myght
be thought yonger then he was in deede,
Cicero thus proued a lyer: why (saieyth he)
then at what season you and I were yong
schollars first, & exercised making of oraci-
ons together, ye were not bozne.

Howe Cicero
proued Iubius
Curtius a lier.

40. Vnto Fabia Dolobella saipng herself to
be thirtie peres of age, it is true, q Cicero,
foz thesame haue I heard euery daye these
twentie peres already. ¶ Her desire was to
be thought yonger then she was in deede. Ther-
foze Cicero mocked her to the harde teeth with
sembleyng that he graunted her saipng, and ne-
uerthelesse signifyng y she was fiftie peres olde.

Howe Cicero
mocked Fabia
Dolobella, dis-
bling her age.

To

To such as made it a matter of reproche 41.

that being a man of thre score yeres of age he had married a young damyselle beyng a maide: well (q he) to morowe she shal be a womā. **¶** Declaring by a mery worde that

same reproche to bee a thyng that woulde with a trice be washed away, for the next morow folow- ing it could not be obiected vnto him, that he had a maide to his wyfe.

*How Cicero as-
uoyded the re-
proche of mar-
rying a young
maide in his
olde age.*

whom he had liued many yeres. The causes of deuorcement wer these. That she had so flendzely regarded him, that when he should take his journey toward wat fere, he was driuen to go very barely prouided of all maner necessaie prouision. Besides this, after that he was returned home again from thence into Italie, he founde his wife cumberlysome, crabbed and snappishe vnto him. Item whereas he mabelong abode at *Brundusium*, herself would not take peines to come thither to him, and yet when his daughter *Tulliola* should take her journey thither, *Terentia* let her goe with a verie flendze porciō of money towarde her charges. Ouer and besides all this, she had let his hous fall soze in decaye, and had made the walles of it bare, and brought it soze behinde hande in debte. All these articles *Terentia* denied, but *Cicero* with a long oration proued every one of them to be true. Within fewe dayes after, he married a young gierle being rauyshe with her beautie (as *Terentia* affirmed) but (as *Tiro* his late seruaunt auouched) to thentent that he might be hable to paie and discharge his debte. For the maiden had a greate dourie and was a very rishe marriage. Not long after this newe marriage the daughter of *Cicero* died, for whom he toke wondrefull sorow. And because his young wife seemed to be glad of the death of *Tulliola*, *Cicero* forsoke her to, and put her away from him by diuorce.

**Cicero being
an aged mā dis-
uoyced his wife
Terentia, with*

The same *Cicero* in this maner pleasaūt 42.

ly iested on *Curio* (who at no tyme would faile to begin the preamble of any oracion making of his old age) that he affirmed the same to haue the promes of his Oracions, every one daie moze easie & lighte to make then other. **¶** By reason of age growing eu-

*Howe Cicero
mocked Curio
beginning his
oratiōs alwaies
of his age.*

CICERO.

ry daie moze and moze vpon hym.

43.

Vatini⁹ mocked
of Cicero for sai-
ing that he had
walked a cou-
ple of miles.

It is afoze in
the. xxx. Apoph-
thegme of Aus-
gustus.

Yet ones again for a cast moze at Vati-
nius (who although he wer soze diseased in
his fete, and vtterly lamed with the goute
would nedes yet neuerthelesse appere to be
verie well emended, and saied that he was
able now to take a walke of a couple of mi-
les at ones) yea, I thinke wel (q Cicero) for
the daies ar a good deale lōger thā thei wer
¶ This apophthegme doth Quintiliā attribute vnto
Cicero, & Macrobius vnto Augustus Cesar. Ther goeth
another tale about at this day also euē as mery as
this, sauyng that it hath not seblable antiquitee,
ne auncientnesse to commend & set it out wthal
A certaine launce knight made his vaunte
at a banquette where he was, that he had a
crossebowe so good of casting, that it would
sende a bolt or a quarrel of soche a fersnes,
as no man alieue could beleue or think, and
named a certain space. All the compaignie
whiche sate at the table cryng for, at soche
a shameful lye, he abode by it that his own
seruaunt had seen the thing doen. The ser-
uaūt being called in, how saiest thou sir ha
(q his maister) diddest not thou see soche a
thing, and soche a thing doen? Then saied
the seruaunt. Yes sir ye tell a true tale, but
at that tyme when ye shot, the winde was
with you. ¶ It had been moche merier, if he hadde
saied,

saied, yes sic your quarrell shewe so ferre as ye speake of
in dedde. but it was at twoo shortes.

Cicero after hearing the false rumour y^e 44.
was bzuit of the death of Vatinius, when What Cicero
saied to Quinius
of bzuit of Vati-
nius his death.
he had enquiered of one Quinius late ser-
uaunt with thesame, whether all wēt wel,
and the partie aunswered, yea verie well:
why is he dedde in dedde then, q Cicero?
Quinius a late
seruaunt of Vati-
nius, and by
him manufsted.
Signifying that all went not right, if Vatinus
were still aliue.

Thesame Cicero being called forth for a 45.
witnesse to geue euidence, whē he had read
in the bill of complainte, The defendaunte
sued by Sextus Annalis, & this accuser still Ennius an olde
auncient Latin
poet, & of great
authoritee, who
Cicero verie of-
ten times citeth
in sondrie his
werkes.
called buisly vpo him in this maner, speak
on o Marcus Tullius, if thou cāst any thing
saie of Sextus Annalis, he begon by and by
to recite versis, out of the sixth booke of the
werke of Ennius, entitled Annales, in this
maner. Qui potes ingentis causas euoluere
belle. &c. For Ennius wrote in verses a cro-
nicle of actes doen from yere to yere, in o-
der as they were doen, and soche are in la-
tine called Annales, and this latine woorde,
Sextus, souneth in english the sixth. And the name
of the accuser was, Sextus Annalis. A mery conceit
to those that are of capte to take it, sauing that it can
not in english haue equall grace with the latine.

What differe-
is betwene his
stories and An-
nales, soche as
be learned may
read in the 18.
chapter of the
cineth booke of
Aulus Gellius.

An other time also at one Accius beyng 47. How Acci-
us escaped
the daunger of a
a wylie pie and a feloe ful of shiftes, when
thesame

certaine iudges
mente.

Of Sylla & Charybdis, it is afore
noted in the 117
Apophthegme of
Diogenes.

Vlysses the sone
of Laertes, who
Homer in all
places maketh
to be wille, sub-
tile, prouidente
and full of all
skilful in the
worlde pos-
sible.

Who hath lan-
des & gooddes
enough shall
sone haue the
name of a wise
manne.

thesame was suspected in a certain matter,

Cicero had a cast with this litle verse of la-
tine out of some olde Poete, Nisi qua Vlysses
rate euasit Laertius. That is,

With the selfsame ship and none other thing
Wherewith Vlysses escaped scouring.

¶ Vlysses being subtil and craftie, escaped safe
with his shippe from bothe Charybdis & Sylla: So
Accius by his wylinesse auoyded & shifted himselfe
from the perill of the iudgement.

¶ Upon an other certain persone, who
after being come to a good wyndesal of in-
heritaunce, was first of all the coumpaignie
asked his sentence in a matter of con-
sultacion, whereas before the obteyning
of thesame inheritaunte, he was reputed
for the veraiest foole in the worlde, Tullius
sembleably tested, sayng: Cuius here-
ditas quam vocant sapientiam: y is, whose
liuelehood whiche they callen wysedome.
¶ In the verse in steede of facilitas, he chaun-
ged it and saied, hereditas. For in the Poete the
verse is thus wrytten, Cuius facilitas quam vocant sa-
pientiam: that is, whose facilitie whiche they callē
wisdome. The meaning of Cicero was to signifie
that landes and gooddes had chaunced vnto the
partie in steede of wisdome and sapience, and that
for the respect of his liuelehod thesame was now
esteemed and taken for a wise man.

48. ¶ Serulia the mother of Marcus Brutus, hadde a
doughter called Lonia Tertia, which Lonia tertia was
wise

Wife vnto Caius Confidius. And Caesar the dista-
tour had bothe the mother & the doughter at his
commaundement for his wanton pleasure.

Also this latine woorde *tertia* is the feminine gen-
dix of the holwe numeral, *tertius*, betokening the third
in noumbe or in ordre. There is also a verbe, *deducor*,
whiche in one signification is to bee rebated out of a
noumbe or out of a summe, and in an other significa-
tion it is to be conueighed or to be brought as one con-
ueigheth home to his house or chamber, his wife or pa-
ramour. Of *deducor* is deriued a participle *deductus*, *de-*
ductus, *deductum*, conueighed or brought.

What Cicero
saied when Ser-
uilia had pur-
chased of Cae-
sar a riche piece
of lande for a
little money.

Whē Ser-
uilia the mother of Marcus Brutus, had for a
small deale of money, gotten a waie a riche
pece of lāde, out of the hādes of Cæsar (who
made open sale of many of the citezens lā-
des and goodes) Cicero made his iest on it.

Yea maisters (q̄ be) & that ye maie knowe
this piece of lande, to haue been the better
cheap purchaced, Seruilia hath bought this
lande *tertia deducta*. And whiche two wordes
might twoo maner waies be enterpated and ta-
ken, either the thirde parte of the price abated, by
vnderstanding, part, or els *tertia* the woman take
home into his chamber to hym, so that Cicero his
ieste is grounded on the ambiguous sense of these
twoo Latine woordes *tertia deducta*. And to one
that hath a good sight in the latin, the sayng is pretie.

The same Cicero made a pleasaunt rie:
49.
dle, in the way of iest, on the mother of Ple-
torius (whiche Pletorius accused Fonteius)
sayng, that while she liued, she had a school
and taughte; and when she was dedde, she
had

The riddle of
Cicero vpo the
mother of Ple-
torius.

CICERO,

had maisters her self. ¶ Notyng that in her life tyme, women of euill name were comen resozters to her hous, and after her death, her gooddes wer preised and openly sold. The tale in apparece bothe is standyng against all naturall reason, and also setteth the carte before the horses. For those persons who haue a schole, been maisters on their parties, and haue scholares vnder their teachyng and gouernaunce. And Maisters are called, not onely soche persones as doen teache, but also those that haue the reswle and orderyng of others.

50.

Howe Cicero
referred on the
name of Verres

He made also a iest on the name of Verres, as though he had been so named of the Latine verbe Verro (whiche is to swepe.)

¶ Notyng that Verres wher soeuer he came, played swepe stake, and left nothing behinde hym, as being a taker and a bytyng feloe, and one for who nothing was to hotte nor to heauie. After which sorte of bourdyng, one feloe whatsoeuer he was, minding to signifie that Cicero was a bytber and a priuie theefe, in steede of Tullius called hym Tollius.

Tollius for
Tullius.

¶ For tolle, is in Latine, to take awaie, as theues and pickers dooe take awaie by enbespyng. ¶ And some there wer that nickenamed an emperoz of Rome calling him Biberius in steede of Tiberius. For bibere is Latine to drinke. And of Tiberius the successour of Augustus it is wrytten, that in his youthe he was prone to drynking and bolling, in so moche, that in his tyme was brought by a newe founde diete, to drinke wine in the morning nexte the harte. And Drusus because he loued drynking, was for that by the comen voice of the people saied, to haue regenerate his father Tiberius, and made him aloue again.

Biberius for
Tiberius.

Tiberius Caesar
in his youth lo-
ued drynkyng,
and so did Dru-
sus after hym.

What Ci- 51.
cero said of
Caesar, clemency
and nicety cou-
pled together.

It was no rare thing with him, to speak of Iulius Caesar in this maner as foloweth: as often as I consider the wiliness and ambi-

cion

cion of this manne, lying hidden vnder the cloke and semblaunce of humanitee and gentlenesse, I am afeard on the behalfe of the commenweale, lest thesame shall haue a tyzanne of hym, and againe when I behold his hear hanging doune so nicely and so like a minion, and him self scratting his hed * with one finger, I can scarcely thinke in my minde, that euer he will conceiue in his harte, soche an high enterprize.

*Uno digito caput
scalpere, that is
to scrat the hed
with one finger
was a prouerbe
all speaking,*

whereby to notifie a wanton felowe, and a persone effeminate, because soche doe take care and feare lest they ruffle their trimme combed bushe and set some one hear out of order. It is thought that one Calvus a poete brought it first vp on Pompeius, & from theroe thesame to haue been taken vp in a prouerbe. And that the said gesture was in the old tyme, accompted for an argument of vnc chastitie and of niceties, Seneca in his Epistles beareth witnesse: of all thinges (saith he) if they be well marked, there been priue tokens, yea, and of the best thinges that bee, make a man gather argumentes and presumptions of mannes maners & condicions. An vnc chast person, or a vicious man of his bodie, both pace of going doeth shewe, and the mouing of his handes and at a time one sole aunswere, and one finger put vp to the hed & the casting of his eyes, &c.

To sondrie me objecting vnto him, that

he had taken a great summe of money, of a person endited to be tried by the law, with the which money he should purchase a stately mansion place. I will confesse that I toke soche money in dede of my client [said Cicero] if I buye the hous hereafter. And when he had bought it in deede, to thesame me casting him in the teeth, with his lying, why (q he) do ye not know it to be a point

*Howe Cicero
purged him-
self of taking
money of one
of his clientes.*

*It is a wise
point of house
bandie to dis-
semble, if one*

of

go about to be
anything, for fear
lest his bargain
should be taken
out of his hands

of a good houseband to dissemble, if he haue
purposed to buy a thing? ¶ This historie both

Aulus Gellius moche more pleasauntlie, and with more
grace tell in the 11. chapter of the xii. booke. Where he
noteth, that when a crime is lated to ones charge, whiche
he can by no meanes colour ne auoide, one poore
helpe and one point of shifte it is, to make a ieste of it
& to turne it (if one maie) to a matter of laughter. This
persone accused, *Gellius* nameth *Publius Sylla*, and sheweth
that *Cicero* did but bozowe the money of hym.

53.

Betweene *Cicero*
and *Marcus*
Crassus there was
a priue grutch
and malice.

Betweene *Cicero* and *Crassus* there was
a priue malice. And so whē one of the two
sonnes of *Crassus*, being not vnlike of fa-
uour vnto one (whose name was *Dignus*)
and by reason therof, suspicion entred into
the heddes of the people, vpon the wife of
thesaid *Crassus* [that she had had ouermuch
familiaritee & companie with thesame *Dignus*]
had made a gaine oracion in the senate
house, *Cicero* being asked the questiō, what
maner a feloe he that had made the oracion
seemed vnto hym, thus made aunswere in
Latine. *Dignus Crasso est.* ¶ Couertly al-

One of the son-
nes of *Marcus*
Crassus like of
fauour to one
Dignus.

What *Cicero*
saied of one of
the sonnes of
Crassus, hauing
made a good o-
racion in the
Senate house.

ludgng to the name of *Dignus*. ¶ For of those two
beg, *Dignus Crasso*, might indifferentlie be taken, either
that he was a young man. aunswerable to the eloquence
of *Marcus Crassus* his father, or els that he ought of right
to be called *Dignus*, though he beate the name that *Crassus*
was his father, for *Dignus*, is also latin for worthy.
¶ So that the ieste shall bee moche more plea-
saunte, if ye frame the Latine wordes, accordyng
to the Greke phrase and saie, *Dignus Crassi est.* Un-
derstanding that there were in deede twoo of the
right and true name of *Dignus*, that is to wete one
chadulicere

thadulterer that occupied the wife of *Marcus Crassus* and the other like of fauour to the same *Dignus*, though he were called the sonne of *Crassus*.

Cicero had been attourney to defend one 54.

Munati, being arraigned of a certain crime & *Munatius* therby quit. Afterward when the same *Munatius* sued one *Sabinus* a frēd

*How Cicero re-
proued Munatius
of ingratitude.*

of Cicero, to the extremitie of the lawe, Cicero througely enkindled in wrathe, by bzaied to *Munatius*, what he had doen for him: why *Munatius* (saith he) diddest thou thy self escape iudgement (when it was) by thine owne meanes, or els by the helpe of me, that did caste a greate miste ouer the benche, where the Iudges sate?

*Cicero could
cast a mist ouer
the seates of
Iudgement.*

When he had openlie praised *Marcus Crassus*, in the place that was called *Rostra*, the people highly well allowing his oration: and afterward baited the self same man in the same place with many poynaunt and nipping wordes of reproche, what [if *Crassus*] diddeste not thou in maner euen the last daie praise me, and geue me high commendacion, in this same self place? yes [if Cicero] I praised thee in deede, but it was onely for exercise, to assate what I could do in a naughtie matter. ¶ For *Rhetoricians* are wont for exercise, to handle matters inopinable, as for exaple, whē thei make an oracion in the praise

55.

*Cicero praised
Marcus Crassus
in an oracion &
afterwarde dis-
praised the-
same again.*

*Rhetoricians are
wōt for exercise
to take feigned
argumentes of
matters inopi-
nable, and soch
are properly cal-
led declamacions
& not oracions.
of*

Busyris, a King
of Egypt for his
most horrible
crueltee, dete-
red of all naci-
ons in y^e worlde
For there came
vnto him on a
time a sothsaier
geuing him counsaill. that if he would auoide sterilitie and barrennesse
he should kill vp as many straungers, as wer within his realme, which
counsaill *Busyris*
Sothsaier self.

of *Busyris*, of the feuer quartane, or when the
praise ingratitude. ¶ So did *Homere* write the bat-
tail betwene the frogges and the Mice, *Erasmus* wrote
the praise of foolishnesse, an other the praise of baldes-
nesse. an other of drowndenesse: and this last argument,
I handled for mine exercise, being a young student, al-
beit the same declamaciō now lieth all worime eaten, as
right worthy it is.

56. None of al the
Crasses liued in
Rome past the
age of .lx. yeres

Crassus could
curry fauor, toy-
lily, as *Plutar-
chus* in his life
maketh mencio
and was a man
of greare elo-
quence.

¶ When the same *Crassus* in an Oracion,
whiche he made had saied, that neuer any
manne of the name of *Crassus*, had liued in
Rome paste the age of .lx. yeres, and then
repenting himself of that worde speaking
saied in this maner, what ailed me to speak
soche a woorde as this? *Marcus Tullius* in
this wise sodainly aunswered: Marie thou
knewest full well, y^e the Romaines would
geue eare to that tale with all their hartes,
and by soche a waie art thou come, to beare
rewele in the commonweale. ¶ Signifying
twoo thinges, that is to wete, bothe that y^e name
of the *Crasses* was odious vnto the Romaines and
also that this *Crassus* had been auanced to honors
not by vertue, but by fauour currying. ¶ So,
when he saied by soche a waie arte thou come &c. he
meaned, by speaking soche thinges as might be delect-
table and pleasant to the eares of the people.

57. *Crassus* allegeyng it to bee one posicion
or opinion of the Stoikes, that * a good
man

man is he that is riche. *Playe* (q Cicero) see whether this be not rather their opinion, that a wyse man is lord of all the worlde, or hath al thinges of the worlde in his possession. *¶* Couertly noting *¶* avarice of *Crassus* to whom nothing was enough. *¶* But al thinges seemed to litle.

A sapiente man is lord of all thinges in the worlde, because that onely those persones, are contented with that that they haue, and if they haue goodes, they can and also doen bestowe it well, and applie it to good uses: if they haue no substance, none they care for, but are contented with their vertues and honeste qualitees, as the whiche doe persuaade themselves, that he can not be poore, who hath the grace of God, and is not covetous. And of this conclusion it is afore mencioned in the xiiij. *apophegme* of *Diogenes*. But whereas the position or conclusion of the *Stoikes* inened that no mā was riche (though he had millions of talentes) excepte he were a good and a vertuous man withall. *Crassus* (because he was covetous) did interpret and take it to his purpose, that no manne was a good man except he wer riche, so that he would his richesse to be a cloke of goodnesse, of vertue, and of perfect honestie. Therefore *Cicero* mocked him with an other opinion of the *Stoikes*, whiche was, that in a sapiente man all thinges are possessed, whereby *Cicero* by anironie exhorted *Crassus* to peruerste the sense therof to, as he had doen of the other, and to persuaade him selfe; that if he could gett all the worlde into his possession, he should be a sapient and a perfect good man. Wherof the mynde of the *Stoikes* was cleene contrarie. But *Crassus* was so covetous, that he would offend men aenough no man to be worthie the name of a riche man, except he were able with his pecerye revenues to keepe an armie, and to mainteine an hoste of men, wherefore when he warred wth the *Parthians*, and was by the same taken and slain in that warre, they cut off his head, and in despite maled gold into his mouth, saying these wordes *Aurum fustis, Aurum bibis*, golde hast thou churshed, nowe drinke golde enough.

When *Crassus* was towarde a iourney 58.
into Syria, being moze desirous to leane
Cicero his frende then his foe, when he
should be gon, he saluted *Cicero* diligently,
and said that he would suppe at home with

C. I.

him

What Cicero
saied, when his
frendes labou-
red to wyng
him and Vati-
nius at one.

him that night. Whom Cicero with a che-
refull and gladde countenaunce receiued
and entretained. Within a fewe daies af-
ter this, certain of his frendes wet in hand
with him, and made meanes vnto him for
to be at one with Vatinius also. Why (q
Cicero) is Vatinius disposed to haue a sup-
per at my house to? Signifying that the
same Vatinius did make meanes moze to haue a sup-
per then to haue his frendship.

59. Yet one cast moze he hadde at Vatinius,
who had a swelling in the throte (whiche
is in latine called *strumæ*), a disease like that
is called the kinges eull, if it be not the very same,
when the saied Vatinius made a plea for a
client of his in a certain cause. Oh (q Tula-
lius) we haue here an Oratour gayly puff-
ed vp. In the latine it hath a very good grace.

Cicero called
Vatinius an ora-
tour galle puff-
ed vp, because
thesame had a
swelling in his
throte.

For this worde *Tumidus*, souneth in Englishe swollen,
inflated or puffd vp. Whiche termes as well the latine
as the Englishe, by translation are referred not onely
to swelling in some part of the body, but also in pride,
bragging, and vainglorie. As the Oratours
Asiatique were called, *Tumidi*, swollen, or inflated,
because their sorte and facion of making oracions,
was proude, solemne, pompeious, bolde, pette, and re-
plenished with haunting, boasting, craking, bragging,
and vaingloriousnesse: As witnessteth Plutarchus in the
life of Antoninus. And therunto did Cicero allude.

The pompous
maner of the
Asiatiques in ma-
king oracions.

60. Iulius Caesar had earnestly purposed to
distribute the landes of Campania among
his men of armes. This thing both many
others

others in the senate tooke greuouflye, and especially one Lucius Gellius being a man euen with veray age almoste clene dooen, saied and swoze, that it should not so be, as long as he liued. Well [q Cicero] leat vs tary so long hardily, for it requireth no lōg

delaie. ¶ Signifying that Gellius was euen at the last cast, and in maner at deathes dooze.

¶ When a certain young feloe to whose charge it had been afore times laied, that he had killed his father with a spiecerake infected with popson: when this young feloe being angried euen at the herte roote thretened in his furie y he would haue a flyng at Cicero with wordes that should sounne litle to his honestee, so hadde I rather thou shouldest (q Cicero) the with spiecerakes.

¶ Under that colourable woorde of double interpretation obiecting vnto the feloe the murdering of his father.

¶ One Publius Sextius had taken Cicero together with certain Aduocates mo to assiste him, and to help defend him in a cause of his. And when the same Sextius would nedes declare his owne matter, and haue all the sayng his owneself, and would not geue any of his aduocates place or leaue to speake a woode, as sone as the matter was

G. y.

clere

¶ What Cicero laied when Lucius Gellius an aged man spake of a thing that it should not be so long as he liued.

61.

¶ How Cicero checked a yong feloe thretening to caule hym.

62.

¶ How Cicero laied to Publius Sextius taking on him to make of his plea him self.

clere and out of parauentures that Sextus should bee quitte and discharged by the iudges. take the time ¶ Sextus (q Cicero) this date while thou maiest. For to morow thou shalt be a priuate man again. ¶ Seeing him halfe a checke for that he had taken vpon him in the matter to doe altogether himself alone at his owne pleasure. ¶ Where as the next daye folowing he shuld haue no publique office of a patrone or Oratour, nor be adhibited to any soche vse, but bee as other men wer, that had nothing to doe with pleading in courtes, as Cicero and the other publique oratours had.

63.
Horne Cicero
mocked Marcus
Appius,

¶ When Marcus Appius in the preamble of a certain oration or plea, said that he had been by a frende of his greatly desired to vse and to shew all his diligence, eloquēce, and fidelitee in his clientes cause, at this worde, spake Cicero and said: and hast thou soche an herte of Steele of thine owne, that of so many thinges whiche thy frend hath desired thee vnto, thou doest neuer an one at all: ¶ Meaning that in his oracion appered not so moche as any one poyncte of diligence, of eloquence, or yet of trustinesse.

64.
Cicero gaue his
to Marcus Aquilius
the name
of Adrastus.

¶ Marcus Aquilius having twoo sonnes in lawe, that were housbandes to his two daughters, but both of them banished and exiled, Cicero called Adrastus. ¶ Because that he alone kepte his standing lyke a manne, and saued himselfe vpright. Alluding to the pro-

the signification of the Greke vocable, *ἄλγος* signifies infected or els, one from whom is no fleeing away, nor escaping of a shewde turne. And thereof *Nemesis* (the Goddesse of taking vengeance on soche as are proude and disdeignefull in time of their prosperitee) is called in Greke *Ἀλγίστη*, because that no soche person may escape her handes. Neuer thelesse (vnder the correction of *Erasmus*) I take that *Cicero* alluded to *Adrastus* king of the *Argives*, who had two Doughters, the one called *Deiphile*, & the other called *Argia*. *Deiphile* was married to *Tydeus* the sonne of *Orneus* king of *Aetolia* or *Calydonia*, whiche *Tydeus* being a right valiaunt and an hardie man, when he had vniuares slain his brother *Menalippus* at an hunting, fledde from his countree, and came to *Adrastus*, & there married the said *Deiphile*, and there liued a banished man, and neuer went again into his owne countree as shall appere. The other Doughter *Argia*, was married vnto *Polinices* the sonne of *Oedipus* king of *Thebes* and of *Iocasta*, quene of the same, of whom and of his brother *Eteocles*, (who would not according to his promise suffer *Polinices* to reigne in *Thebes* by course when his first yere was expired,) it is vpon the .l. apophthegme of *Diogenes* in the first booke largely noted, and sufficientely for the perfect declaration of this place and purpose that *Polinices* liued and died a banished man. And so it befell that *Tydeus* was sent Ambassadour from *Polinices* vnto *Eteocles*, that the same should remembre his covenant and promise, and according to the same should surrendre vnto *Polinices* the kingdome of *Thebes* there to reigne by course one full yere as *Eteocles* had doen. When *Eteocles* had made him a plain resolute answer that he would not suffer *Polinices* to reigne ther, *Tydeus* sharply rebuked him of breaking his feithful promise, and spake many high and bolde wordes. Whereat *Eteocles* taking great indignatiō, priuely sent fiftie stout men of armes to lie secretly in a woode and sodainly to kill *Tydeus* in his waye homewarde. These men mynding to execute and accomplishe the commaundement of their lord, set vpon *Tydeus* in the said woode, & *Tydeus* slewe them euery mothers sonne except one, whō

S.iii.

he saied

CICERO.

he saued purposely and sent back to beare tidynge of
that feaste vnto Eteocles. Then Adrastus and Polinices,
made warre on the Thebanes. Where Tidenus after many
noble actes of chivalrie at last was slain by one Menalippus
a Thebane, and yet after the receiuing his deathed
wounde, he slewe the same Menalippus, & chopped of his
hede and gnawed it in peeces with his teeth. Thus for
our present purpose it appeareth that the two sonnes
in lawe of Adrastus were both outlawes, and therefore
did Cicero geue Marcus Aquilius the name of Adrastus.

65.

Of the office of
Censour is a
foze noted.

Lucius Cotta a
greedie drinker
of wine.

Cicero dronke
water,

Like beareth
fauour to like,
and vnlike ha-
teth vnlike.

In the time whyle Lucius Cotta was
Censour, (who was taken for the greatest
swielbolle of wyne in the woozde one of
theim,) where Cicero standing in election
for the cōsulship happened to be very drie,
and had dronke a draught of water enui-
roned and hidden from the Censours sight
on euery side with frendes, he saied: ye doe
well to feare lest I should haue the Cens-
sour my heauie lord, because I drinke wa-
ter. ¶ Cicero made as though he belened his
frendes for this cause to stande thicke about him,
that the Censour might not se him drinking wa-
ter. For like beareth fauour to like. ¶ And vnlike
hateth vnlike. So that the Censour being sothe a gre-
die drinker of wyne, if he had seen Tullius drinking wa-
ter, would haue suspected him to doe it in contrarie &
reproche of him.

66.

What Cicero
said of Caelius,
who had a loud
voice.

¶ The Marcus Caeli⁹ (who was thought
to be discended of father and mother not free
but bonde) had with a loude and a whole
voice reade a lettre befoze the Senate, Ci-
cero saied; Maruail ye nothing hereat my
lordes.

lordes. For this is one of theim that hath had a good loude breste in his dayes.

Signifyng, that *Caelius* had been a commen cryer, and that by long vse it had come vnto him to haue a shrille voice. And in deede bondmen that were to be sould, wer wont to bee made the beste of, by the oyes of the cryer.

Unto one *Memius* reproching *Cato* the 67.

Vticenian, and sayng that he would bee drounke euen whole nightes thzough, yea [*ay Cicero*] but thou speakest nothings at all that all the daye time he would be play-

Wolue Cicero excused Cato for making merie now & then, in y night time

ying at dice. **M**anerly excusing *Cato*, who bestowed all the whole daye vpon the affaires of the commonweale, and would take an houre or two or thzee of the night to take some recreation of mynde, and to refreshe his spirites. **A**nd in deede it is written of *Cato* that he would now & then be merie and make good chere.

Cato would bee busie in the day time, and merie in the night.

Unto *Caius Caesar* earnestly defending 68.

the cause of *Nicomedes* his daughter in the senate hous, and reherfing the benefites & great pleasures of the king towarde him, *Cicero* saied: No more of this I beseeche you, for it is not vnkno wen what he gaue to you, and what ye gaue to him.

What Cicero saied to Iulius Caesar. Defending the daughter of Nicomedes king of Bithynia.

The pith and grace of the sayng dependeth of the double sense that might be taken of the woorde *dare*. For in latine he is properly said, *dare*, to geue, that conferreth a benefite: and also a woman is saied in latine, *dare*, that is gentle and kinde of her fleshe. wherof the *Porte Martialis* thus writeth to a wo-

CICERO.

mau, vis dare, nec dare vis, that is, ye will geue and ye will not geue. &c. Caesar had an euill name, that when he was in Bithynia in his pouth. For what time he fled from Rome for feare of Sylla, wherof is mencioned in the firste Apophthegme of the same Iulius Caesar, he was somewhat moze at the commaundement of king Nicomedes, the y^e lawes of chastitee do require.

69. Howe Cicero
defeated the
accusacion of
Marcus Callidus
against Gallus.

Marcus Callidius accused Gallus, and Marcus Tullius defended Gallus. And whe the accuser affirmed that he would both by witnesses, by Gallus owne handie writynges, and also by examinations confessed afoze, make due proufe that there had been vennyment tempreed and made readie in a cuppe for him by the partie arraigned: but yet all the while, pronounced soche an hainous matter, with an vnearrest countenance, with a dedde voice, and with the residue of his iecture, nothing hote nor vehement, Marcus Tullius sated: O Marcus Callidius, if thou diddest not feine this gear wouldest thou handle thy plea so faintelie? Gatherynge, of his countenance and iecture, that his wordes came not from the harte.

faint handling
of a plea, argu-
eth the cause to
be weake and
vntue.

70. Howe Cicero re-
futed Iulius
who had been
beaten with
whippes of his
father afoze.

The same Cicero after this sort iested on Iulius: I meruaill what the matter is, that thy father being alwates one maner a man, hath left thee vnto vs so diuerse. For a mery worde depending of ambiguousnesse of the vocable. For, Varius, in latine, and diuerse, in englishe is called one that is of a waueryng mynde and

and nothing substanciall, he is also called in latine *Varius*, in englische diuerse, that is marked with y prientes of stripes. And in deede it was comenly nopsed that this *Isauricus* had been scourged afore of his father with whippes. And thercof came thatsame, not the sayng, but the deede of *Marcus Caelius*, whose chayze of estate when *Isauricus* be-
 yng Consull had broken, he set vp an other with whippes kerued in it, without any wordes thre-
 tenyng the said *Isauricus*, and also castyng in his teeth, that he hadde ones been scourged with whippes of his father.

Wholwe *Marcus Caelius* serued *Isauricus* for throwng down his chaire.

¶ The saynges of Demosthenes the Oratour.

Plutarchus and other historiographers dooen write that *Demosthenes* had a pooz woman to his mother and a woman vnknowen, his father kept a Cutlers shoppe and solde kniues, a good honest man and meetely wel-
 thy, as the whiche when he died left vnto his sonne ho-
 nesse substance, but because *Demosthenes* was then but a litle childe, he and his parrimonie was committed to certain executours or feoffers who beguiled *Demosthe-
 nes* so ferre, that they nether regarded to sette him to
 schole, nor while he was at schoole to paie his schoole-
 maisters durtie. At last he became the most noble Ora-
 tour that euer was in Grece. And then tooke in hande to
 be a doer in the commonweale, and spared not to sette
 against *Philippus* with mosse vehement orations inuec-
 tiues, and woze out *Philippus* welenough, and after him
Alexander. But *Antipater* sent certain of his garde to
 slea him. *Demosthenes* hearing thereof fled priuely into
 a litle Isle named *Calauria*, and there kept himselfe se-
 crete. At last he was founde out. And when he sawe that
 there was no remedie but that he should be had to *Ant-
 ipater*, he desired that he might haue liete first to write
 an epistle to the *Atheniens*. And taking a penne in his
 hande he begonne his epistle thus: *Demosthenes* to the
Atheniens greting and well to fare. And euen so brake of
 writing and receiued popson whiche he had long time

DEMOSTHENES.

of a purpose, kepte vnder the stone of his King, and so
poisoned him self out of hande. *Plutarchus* ioineth the
life of *Demosthenes* and of *Cicero* bothe together, and
compareth them two together as a verie good matche
and well coupled. For (saith he) when God at the first
beginning, formed *Demosthenes* and *Cicero*, bothe after
one patterne, he semeth to haue parte and enspired into
their natures and disposicions, many like qualittes, as
for example, that bothe the one and the other was am-
bitious, bothe the one and the other a Citizen franke,
bolde & plain in telling his minde to the people, bothe
of them to perilles, reuerdies & warres not verie hard
die men. There wer in their fortunes also many thinges
commune, as well to the one as to the other. For I
can not finde any other two oratours, whiche being of
semblable lowe birth, grew to bee so greate men of
authoritee and dignitee, and whiche durst auenture to
withstande kinges and chief gouernours, and lost their
daughters, wer banished their countreies and returned,
better home againe with honour, eschones boided their
citties, came into the handes of their enemies, and fi-
nallye, whiche were extingued together, with the libertie
of their countree.

Howe *Demos-
thenes* answered *Pytheas*
layng to his
charge that his
oratorie smelled
of the candle.
* This *Pytheas*
was in the time
of *Phocion* and
Demosthenes, a
man newly come
to in *Athenes*
of late, and by
election put in
authoritee to
haue doing and
sayng in the
publicke affay-
res of the citie



Pythias objected to *Demos-
thenes*, that his argumentes of
Rhetorike smelled all of the can-
dle: signifyng, that he pronoun-
ced none oracion, but out of writyng, and
made with greate studie, by Candle in the
night time. Whiche sayng *Demosthenes*
in soche wise reuerfed backe again, that he
auouched himself and the other partie, not
to be at equall charges for candle. No-
ting that the other was a continuall reuellet and
gourmander by night, and bestowed more money
on riotous banquettyng, then he on his behalf did
on studie.

partly

partly by giftes and rewardes, and partly by speaking faire vnto the people. And when he was once gotten by, to beate some stroke in the citie, he would haue to doe in euery matter, and weared a wondrous buisie medler in al causes, in somoche that at common assemblies, he would often times trouble all the whole compaignie with his daileie prattlings, untill Phocion at last said: will this feloe here neuer holde his peace, that came but yesterdaie in maner out of the shel, and one that hath brought the people of Athenes to be his owne?

Vnto others obiecing vnto him, vnto 2.

surable affectacion of eloquence, he thus answered, the study of eloquence to declare a manne that loueth the people, and can be contented to be feloe like with the people; and cōtrariwise to neglect the study of eloquence, to be the guise of soche persones, as sought to bee lordes ouer the people, as the whiche went aboute, not to perswade men by fine vtteraunces of a matter, but to compell them parforce.

How Demosthenes purged himself of the obiection of a uermoeche study of eloquence.

As often as Phocion should arise to saie 3.

his minde in any assemblée, Demosthenes would saie of the same Phocion to his frendes that saie nexte by hym: now ariseth by the are of al my reasons.

Phocion the are of Demosthenes his reasons.

For Phocion was briefe in telling his tale, but sharpe as an are. And his custome was for the moste parte to be of a cōtrarie minde and opinion to Demosthenes.

Phocion and Demosthenes fewe times agreed.

The people of Athenes importunely required Demosthenes to take vpon hym the accusyng of a certaine persone. And when Demosthenes refused to doe it, the people began

4. what Demosthenes saied when the Athenians earnestly praied him to accuse a certaine persone.

DEMOSTHENES.

begun to be vp in a roze against hym (as comenly thei wil in soche a case) then Demosthenes arisyng, spake in this maner: O ye men of Athens, ye haue of me a faithfull counsaillor & helper at al times of nede, whether ye will or not, but a false accuser shall ye neuer haue of me, wold ye neuer so faine.

5. Demosthenes
one of the ten,
whom the Atheniens
sente ambassadours
to Philippus kyng
of Macedonie.

Philippus kyng of
Macedonie, was
beautifull, eloquent,
& a good drinker.

To drink wel is
a proper mete
for a Spounge
but not for a
manne.

* This ambassade was at the same time, when Demochares said to Philippus, & he might doe to the Atheniens moche pleasure. if he wold put his necke in an halter, & hang himself, whereof read the 35. apophtheg. of the said Philippus.

Demosthenes

DEMOSTHENES.

Nevertheless he beleueth that the floud *Haemon* (which runneth along by *Heracium*, where the Grekes at that time, pitched their campe against *Philippus*) was at the firste in olde time called *Thermodon*, and from that battaill forthward, the same to haue taken the appellation of *Haemon*, because it was then filled vp with dedde corpses, and with blood. For *αἷμα*, is Greke for blood. But this was soche a soze battaill, that *Philippus* feared *Demosthenes* all daies of his life after, for that the same had perswaded the Grekes to battaill.

† *Ἀνὴρ ὁ Φεύγων καὶ πάλιν μαχέσθαι*, (that is: A manne that sleeth well renewe battaill again) is a prouerbiall betse (as *Erasmus* in his *Chilades* admoniseth) by whiche we are warned not by and by, to bee brought in despair, if some thing haue not well come to our passe. For though a man bee now ouercomed, he maie at an other time haue better hap. Wherof *Homere* calleth it *ἐτεράλκεια νίκη*, that is now strdg on the one side, and now on the other. And *Alexander* (*Pari*, the sonne of *Priam* King of *Troie*) thus speaketh in *Homere*. *νίκη δ' ἐπαμείβετ' αἰὲν ὄρας*, that is: Victorie chaungeth from parte to parte. And the same *Alexander* in another place again saith:

Menclaus novv, through *Pallas* hath yvonne,

And so shall I at an other season.

So *Darius* in *Terence*:

Hac non successit, alia aggrediendum est via.

That is.

This waie it will ne frame ne faie,

Therefore must we proue an other waie.

So meened *Demosthenes*, that though he had had mischappe at that season, yet an other more propice time should come, when his chaunce should be to doe his countree better service, &c. And this was a meetely honeste excuse.

7. When *Alexander* on this condicion offered peace vnto the *Atheniens*, if the same would yelde vp into his haües eight of the citizens, among whom *Demosthenes* to be one: *Demosthenes* told vnto them, the tale of the *Wolfe*, who vpon this condicion offered peace vnto y shepe, if the same would yeld & deliuer him their dogges, that kepte him frö the folde. Under the name of the Wolfe

How *Demosthenes* escaped, being deliuered into the hands of *Alexander*.

would betokenyng Alexander, by the dogges meaynyng these persones, who at that presente season had the cure and charge of all the publique affaires, and by the shepe signifying the commonalte of the Atheniens. He added moreouer an other example. As the mercatemen (saith he) do bring out a little modicum of wheate or other coine, in a Treen dishe for a sample or shewe, desirynge by the same to selle whole greate heapes: so ye, if ye betraie & deliuer by the 8. Citizens, whiche are demaunded of you, ye betraie and deliuer the whole vniuersall people euery mothers childe.

who betraierth
the gouernours
and rulers, be-
traierth the whole
people & cōmū-
nity

When Demosthenes being condemned 8.

of the Arcopagites, had escaped out of prison, and was reining a waile, and had met in the teeth not ferre from the citie, certain persones of the contrarye part, that were not his frendes: firste he would faine haue hidden himself. But whē the parties speakyng to him, and calling him Demosthenes by his name, bid him to be of good comforte, and also offred hym money to helpe hym on his waile, he gaue an heauie sigh, euen from the botome of his harte, sayng: how can I possible forsake this Citie, in whiche I haue soche enemies, as I shall not finde frendes of the like sorte, in an other countree?

Of Arcopagus &
the Arcopagites,
it is afore noted

The naturall
loue and desire
of eche man to-
ward his native
countree.

* The cause of
the banishment
of Demosthenes,
was this. That
was one Harpas-
lus (of whom it
is before men-
tioned) who partly
of remorse and conscience, of euill han-
dlynge

DEMOSTHENES.

Oleing himself in matters committed vnto his fidelitie, and partly for that he sawe Alexander begin to weare verie rigourous and sore to his frendes, fled out of Asia and came to Athens. And when he had with certain shippes and greate substance of money, submitted himself to the pleasure and will of the people of Athens, the other Oratours counsailed the people to receiue and protecte him. but Demosthenes at the first beginning, gaue them counsaill in no wise to receiue him, but to bee well aware, lest they should by reason of him, arise battaill of an vniuste and vnrasonable cause. Within fewe daies after, when Harpalus (who by like had a good insight in soche matters) espying and marking Demosthenes to haue an earnest eye, and a greate fanisie vnto a goodly cup of gold that was of excellent workmanship, caused the same to be weighed. Demosthenes moche wondred at the weight of the cuppe, & demaunded what the cuppe drawed (meaning of weight in the balauance) This w Harpalus (smiling vpon him) it shall drawe you 20. talentes, and the next night followinge sent vnto Demosthenes the saied cuppe of golde secretly, & 20. talentes withall, whiche Demosthenes receiued. And when Harpalus his cause within a daie or twoo after, was had againe in communicacion, Demosthenes came to the assemblee of the people, with his necke all swelled, lapped, and wrapped in wolles, furrer, and cloutes. He was bidden to saie his minde, he refused to speake, alleging that he had a bone in his throte, & could not speake. But the people perceiued the matter well enough, that he had been corrupted with money by Harpalus. And without any moze businesse, first and foremoste they expelled Harpalus, & bid him boide. And that doon, forasmuche as they stood in feare and drede, lest the money whiche the oratours had receiued, should be required of them by Alexander, they serched the oratours houses, for al soche money and iewelless. Then Demosthenes being manifestly found culpable, would haue pouzed himself, but the people would in no wise heare him speak. No: (saied one) will ye not geue care vnto him, that hath soche a goodly golden cuppe? Well, the people cried out vpon him. Demosthenes put the matter by to the iudgement and sentence of the Areopagites, by who he was condemned in a fine of .l. talentes, and commanded to warde, vntill the fine shoulde be satisfied & paid. Demosthenes partly by reason of that extreme iudgemente, for that he was feeble and weake of bodie, nor hable to endure the imprisonment, broke awaie primely, and fledde into Arcadia, whiche is a region of Achaia.

What Demosthenes saied to Pallas, at his departing out of Athens,

It is reported that Demosthenes in his departing from the citee, looked backe vnto the foure of Pallas, and his handes lifted vp vnto heauen, saied; O Pallas ladie of the

recs,

ices, why settest thou thy delite in thre the
moste vnluckefull beastes of the worlde,
the Oulette, the Dragon, and the people?

The oulet, where she is of all birdes y moste
vnluckfull yet is she dedicated vnto Pallas, like as
thelame Pallas hath a Dragon also, whiche she bea-
reth about with her for her cognisaunce. And as
for the people is a monstrous beast of many heb-
des, accustomed with the moste naughtie vnkun-
denesse possible, to reward soche persones, as hath
doen the benefite, as thei did Socrates, Phocion, Sci-
pio and right many others mo.

The Oulette
dedicated vnto
Pallas.

The people a
beast of many
hedoes.

Thingratitude
of the people,
towards their
benefactors.

* Of the ingra-
titude of y pro-

ple of Athens, towards Socrates & Phocion, it is afore declared. As touz
ching Scipio, there wer fower of the name in Rome, one after an other, as
noble men, as wise counsaillours, and as valiaunte capitaines, as euer
wet in Rome, and whiche did asmoche benefite to the commonweale, as
bneeth any penne make write. And yet eueri one of thein, founde at the
handes of the people of Rome, incomparable ingratitude. The first of
them wone Carthage, and made it tributarie vnto Rome, when it had so
tiered Rome with long warres, that it was moche moze nigh to subdue
Rome, then to bee subdued vnto Rome. This Scipio triumphed on Car-
thage, and had geuen vnto him the surname of Africane (because he sub-
dued Carthage, and therby Afrike.) And yet was he at last exiled, and did
die out of his countree a banished man. Scipio surnamed the Asiaticke be-
cause he subdued king Antiochus vnto Rome, and besides him al Asia. of
whom he also triumphed) was afterward fallie arraigned of robbing the
treasourie of Rome, and moste wrongfully comaunded to prison. Scipio
Africane the second (to whom that surname was geuen, because he beate
downe and destroyed bothe the citee of Numantia, & also the citee of Car-
thage, being with al their power and puissance, bent and set against the
citee of Rome) was wekely slain in his bedde in the night, & yet in all
the citee of Rome, could not one be found, that would se such an hainous
murder auised or punished. And this Scipio it is, y Erasmus here speaketh
of. Scipio surnamed Nasica (who saued the commeweale from the violent
oppression of Tiberius Gracchus the Tribune) was in his latter daies, sent
as halfe a banished man to Pergam, & there spent the residue of his life.

Vnto the yong men with whom he vsed
familiaritee, he would ofte times saie, that

OI. The affai-
res of a co-
meweale are

W. J.

knowe

DEMOSTHENES.

dangerous to
mettle withall
saied Demosthe-
nes.

knowling as he now did, how moche enuie
feare, false surmised querelyng, and how
moche perill, a man coming to the affaires
of the commonweale hath to looke for, if the
one of twoo wer to be chosen, he would ra-
ther go to his death, then vp into a pulpite
to make an oracion, or els vp to the benche
to sitte vpon matters of iudgemente.

II.
Contention be-
tweene Pytheas
& Demosthenes

At what tyme he liued in Arcadia a ba-
nished mā, and Pytheas in the fauour and
behalf of the Macedonians, had said in this
maner, as we deme that hous to haue sum
euill maladie within it, into the whiche is
carried milke for to bee solde, so maie we
thinke that citee to be corrupted with some
euill disease, vnto the whiche is sente any
ambassade of the Atheniens: Demosthenes
thus turned that clause clene arsee versee.
As milke (saith he) is brought into houses
for to restore sicke folkes to their healtie a-
gain, so are the Atheniens alwaies readie,
for the safegarde and preservation of other
fozen citees. As sone as the commenaltee
of the Atheniēs had knowlege of this, thei
forthwithall sent for hym, to come home
again from exile. After this sayng, the com-
menaltie of Athens, whiche had afore condemned him
were sodainly stricken againe in lous with hym, and
saied

How Demosthe-
nes was resto-
red from ba-
nishment.

saied that he was an honest man again & loued the citie & many gaue good moouings. Whereupon Damon Pericles the nephew of Demosthenes, made motion vnto the people, that Demosthenes might be restored to his former state, & might come home to the citie again. The people made a decre vpon it. and vnto Aegina was sent a galy for him to set and bring him home again with hono^r. And when he was approached nere to Athens, at the magistrates of the citie, all the ministers and presidentes of the temples full and whole, and the other citezens by whole flockes went to meete him, and receiued him (as ye would saie) with generall processio, and with all triumphe, honour, and solemnitie. Yea, and the fine of 50. talentes, whiche he had afore beene condemned in (because thei might not by iustice or lawe release or forgive it) thei ordeined by a publique decree to conuerthe vnto the altare of Minerva, & to be deducted of the money whiche was to bee leued for the behouf of the same altare. For the Atheniens had a vse & custome at a certain feast (whiche thei called the feast of Iupiter the saueour) to make a common bore for the repairing, decking, and furnishing of the altare of Minerva, and for the doing of this, they appointed a gathering of fiftie talentes in the name of Minerva, to be conuerted and applyed to the satisfaying and payng of Demosthenes his fine, for in so muche a summe he was condemned, as afore is saied.

When a shippe was sent him returning 12.

home againe from exile, and many of the magistrates or publique officers, and citezens had come forth of the citie to meete him, Demosthenes lifting vp his handes to heauen, saied, that a moze honourable returning hadde chaunced vnto him then vnto Alcibiades, for that Alcibiades had come home again, the citezens constrained perforce to sende for him, and he on his partie, the citezens through peaccable and

Demosthenes delighted in comparing his returning from exile, with the returning of Alcibiades.

* Alcibiades being absent on warrefare was accused by one Thestylus, that he had a certain brethred which

H. y.

gentle vsed to restore

DEMOSTHENES.

And gather together at his house, and there gentle perswasion condescending and agreeing thereunto.

to assemble like plaies on a stage, to countrefaite the sacres of Ceres (the goddess of corn) and to represent the misteries of the same sacres whiche wer wont to be celebrated and kept of the Atheniens with great reuerence and deuotion. He added moreover, that Alcibiades and his adherentes diuided the executing of all the offices appertaining to those ceremonies, and that one Polyion was the candlestick bearer or torch bearer, and one Theodorus to be the chaunter, or Clerke, and Alcibiades being the executour and chief president of all the sacres to reade a lecture vnto all his compaignie of all the said misteries. &c. Alcibiades was gently required to come home to Athens, for to make his answer and declaration in the premisses, he dyed we backe & would not come to Athens, and to one Demanding whether he mistrusted his owne native countree & citee, he answered that he trusted his countree veray well, but as for the harsarding of his hedde and life he thought not best to put in the handes of his veray mother neither, lest he might chaunce to bringe & cast in a blacke stone in steede of a white w^{ch} this he fledde, and would not come to Athens. Whereupon he was condemned being absent, and all his goodes forfeited, and to the ende that no pointe of ignomie should lacke, all the ministers of all the temples were bidden to accurse Alcibiades as an impious persone and a wicked miscreant. They also by a decree condemned him to death as a traitour. Whereof when relation was made vnto Alcibiades, he answered that the Atheniens should finde him to be aliuie. Then went he to their enemies, and did the Atheniens muche scathe, till at last they were glad and faine to desire & praiue him to come home and helpe them. Then partly remorse of conscience and partly the naturall desire of his countree so pricked him, that euen at the very plounge when the Lacedemonians should utterly forouer haue confounded the Atheniens in battail on the sea, Alcibiades sodainly with out the knowledge of either partie came with certain shippes vpon the Lacedemonians behinde at their backes, & turned the victorie to the Atheniens, and so came home highly welcomed, although they had by necessity been forced to seeke vpon him.

13. After that Demosthenes for feare of Antipater had fledde into the Isle of Calauria, and kept himselfe in the temple of Neptunus, and Archias, of a plaier of tragidies now growen and come vp to bee a manne of power

Reade the annotation of the viii. apophtheg.

This temple was a sure place of refuge as a sanctuary.

of power assayed and laboured with honey
sweete wordes to perswade Demosthenes
that the same should putte himselfe in the
grace of Antipater, by whom not onely to
haue no maner harme at all, but also to be
honoured with moste high and bounteous
rewardes: he said in this maner: o Archias
thou neuer didst like me in thy life on the
stage being a plaier, nor shalt perswade
me to thy purpose now at this present be-
yng an Oratour. But when Archias bee-
ing throughtly out of patience thretened to
pulle hym parforce out of the Temple: yea
marie (q^d Demosthenes) now at last thou
hast painly opened the oracles of Macedo-
nie. For vntill the speaking of this worde,
thou diddest but countrefaite and make a
feigned countenaunce, accorpyng to the
guise and facion of enterlude plaiers.

Meaning that Antipater had commaunded Archias to byng Demosthenes
by faire meanes or force. Demosthenes alludeth to the propre significatiō
of an oracle, meaning that Antipater toke by hym in maner no lesse then
if he had been a god.

Demosthenes is reported to haue sailed 14.

on a time to the citee of Corinthe, enticed &
allured with the fame of Lais a Courtisan,
there of great name, to thintēt that he also
among the mo might haue his pleasure of
the paramour whiche all the worlde spake

Wh. 19.

of.

Archias first a
plaier of enter-
ludes, and af-
terward a gret
man of power
with Antipater.

What an ora-
cle is reade in
the xv. saynge
of Alexander.

* The oracles
of Macedonie,
Demosthenes cal-
led the pleasure
of Antipater his
of Macedonie.

Demosthenes

Of Corinthus is
afore noted in
the 33. apoph. of
Diogenes.

Demosthenes cal-
led to Corinthe
to haue his ple-
asure of Lais.

DEMOSTHENES.

*Is a costly
dame to lie with
of whom reade
the. 11. sayng
of Aristippus.*

of. But when she by couenaunt required
for one night tenne thousande drachmes,
Demosthenes feared with the greatnesse
of the price chaunged his mynde, sayng:
ἐκ ἀγοράζω τοσούτου μετάνοῦσαι. that is;
I will not bie repentance so dere.

*Repentance
euer more enus-
eth of dishonest
pleasure.*

*¶ Is an har-
lot of Corinthe
of excellent beautie,
but so dere and costly,
that she was no moresell
for
knowers. She was for none
but lordes and gentleme
that might well
paye for it. Whereof came
vp a prouerbe, that it was
not for every man to go
vnto Corinthe. This
hystorie of Demosthenes
is reherced of Valerius
Maximus, Aulus Gellius
and others.*

¶ Signifying, that vnto dishonest pleasure
repentance is a prest companion to come after.
¶ Yea & one propriete more it hath, that the pleasure
is small, & is gone in a moment, the repentance great,
and still enduring as long as life continueth.

*Reade the first
apophthegme of
Demosthenes.*

15. The sayng of Pytheas is commen and
much spoken of, that the oracions of De-
mosthenes smelled all of the candle, for that
thesame did in the night season wyte and
recoorde soche thinges as he had to saye to
the people in the daye time. So when ano-
ther feloe, which had an euil name abode
for the suspicion of pickyng and bybyng,
beray malapertly inueighed against the
same thing: I knowe it ful wel (q Demos-
sthenes) that we doe werke thee muche so-
rowe, in that we light candles in the night.
¶ For vniue stealers loue the darke.

*¶ Note thence
loue the darke.*

*16. How Demosthe-
nes taunted De-
mades.*

One Demades cryng, oh, Demosthenes
wil take vpon him to correcte me, the sold
will

will teache * Minerva, the same Demosthenes saied: Yea, but this Minerva (q he) was taken the last yeare in aduoutrie. **¶** He laied vnto the charge of Demades aduoutrie, wher as the Poetes do make Minerva to be a perpetual virgin.

Minerva by the fiction of the poetes a perpetual virgin.

* A saying to teache Minerva was a proverbe against soche,

as either being themselves of no knowledge ne wisdom at all will take vpon them, to teache persones that are excellently skilled and passing expert, for whiche we saie in Englishe, to teache out daime to spinne, or els, that will take vpon them to be doctors in those thinges in which themselves haue no skill at all, for whiche we saie in Englishe, to correct Magnificat before he haue learned *Te deū*. For Minerva was thought the patronesse of all witte and of all ingenious artes (as is aforesaid) and the Swyne, by the tradition and writing of all the naturall Whilosophiers is declared to be of all beastes the most brutish, and lest apt to learne any thing.

The same Demosthenes withstoode the 17.

Atheniens importunely desirynge him to shewe his aduise, and saied: *ὅς οὐλέταγμα*.

Demosthenes would not bee at the becke of the people.

That is, I am none of those whiche are brought vnder coxam. **¶** Signifying, that he was not as a bonde seruaunt made to the becke of the people, but at his owne will and pleasure at all times to doe what thing he had iudged expedient to be don.

A certain bonde maiden had receiued of 18.

two men of her acquaintaunce a certaine summe of money to keepe for them, with this condiction and agreement, that she should redeliuer the same sum vnto them both together. The one of these two parties within a shorte space after, comynge cladde in a mourning garment, and going

H. iiij.

as

DEMOSTHENES.

How Demosthenes by a subtile ingine saued a poore woman frō payng one summe twis.

as though he had no loye of his life, & feigning that his partener was dead, beguiled the woman, and gotte the money out of her fingers. This doen, anon came the seconde partie vnlooked for, and begonne to require that had been leaste in her custody. And where the woman being in a pecke of troubles, was halfe in minde and purpose to hang herself, Demosthenes was so good vnto her to become her aduocate, who, as soone as he came to make his plea in her behalfe, went roundely to the demaunder of the money after this sorte: This woman (saith he) is readie well and truely to discharge herself of the money, which she was put in truste withal to kepe, but orles thou bring thy partener to, she may not doe it, because that by thine owne confession and wordes, this was a plain composiciō made betwene you, that the money should in no wise be deliuered to the one of you without the other. ¶ By this sutable ingen he saued the poore seely woman, and clerely defeacted the conspiracie of the two vilaines, who had dremed a drift to receiue double payment of one summe.

19. To a certain persone demaūding what was the principall pointe in eloquence, he made aunswere, hypocrisis, that is, action of

tion of pronounciatio. To the same persones
 persons asking, what was the next point
 and what the thirde, he still made none o-
 ther answer but, action, action. Refers
 ring so much to pronounciation, that he thought
 altogether to consist in the same. And in deede y
 action of pronounciatio comprehendeth many things
 mo then one, that is to wete, the tempering and
 qualifying of y voice, the earnest loke of the yies,
 the porte of the countenaunce, and the gesturing
 of conueighaunce of all the whole body.

When the fingers of the Atheniens 20.
 cleed to aide and succour Harpalus, & were
 nowe alreadie bp towarde warre against
 Alexander, sodainly was seen Philoxenus
 arriued in the countree of Attica, whome
 Alexander had made his high amirall. At
 this sodain arriual of the said Philoxenus
 whē the people being with feare astounded
 were sodainly wished & weared dumme:
 what would these men doe (q Demosthe-
 nes) if they should see the sunne which haue
 not the power to looke against a candle?

After soche sorte did he vpbraid to the people
 their rashe and vnauided stiering of coles, and
 arisinges to warre. By the Sunne he meaneth
 Alexander, in comparison of whom, this Philoxenus was
 scarcely to be esteemed a candle.

Certain persones esteeming and sayng 21.
 that Demades had nowe geuen ouer to be
 soche an haine, as he had been in time past:
 yea

DEMOSTHENES

*Demades was
covetous of
money.*

Hea marie (q^d Demosthenes,) for now we se
se him ful paunched, as Lions are. **¶** For
Demades was covetous and greedie of money. And
indeede the Lions are more gentle when their
bellies are well filled.

*22. In railing one
an other, who
so overcometh,
leseth the vic-
torie.*

When he was by a certain persone re-
uiled with moch naughtie language: I am
now matched (q^d he) to buccle in a strife, in
whiche who so hath in fine the ouerhande,
getteth the wurse, and who so overcometh
leseth the victorie.

*Not all that is
greate is well,
but all that is
well is greate.*

23. The same Demosthenes, when he heard
a certain oratour speaking out of measure
loude and high, and altogether in Pilates
voice, saied: Not all that is great, is well,
but all that is wel is great. **¶** This sayng

*One dish alone
to feede one, is
more holosome
for the bodie,
then variete of
dishes.*

is ascribed to others also. And some folkes there
been, that esteeme feastes whiche are drawn of a
length to sit all daie, and are furnished with son-
dre dishes, or courses of the moste, to be robail be-
come. **¶** Whereas by the plain Determinaciō of
all naturall philosophers, and of all good physicians
in the worlde, one good dish alone to feede on, is more
naturall and more holosome for the bodie, then the vari-
etie of many collic dishes at one repaste.

**¶ The ende of the se-
conde booke.**

The Table.

A	Was the, etc. hyng of 5 Argives. 111.	between two vices. 24
	Abstinent the Itaz hang vñe for all diseases. 199	Alypte. what thei were. 32
	Achilles. 129	Almoſe geuen to beggers rat ther then to philoſophers. 94
Academia, a place full of gro ues. 115		Alexanders ambicio. 119. 131. 148
Acrisius had a daughter called Danae. 121		Alexander his haultneſſe of contage. 131
Academiques. 170		Alexander was ſwiſt and nim ble. 131
Adrian the paeke of the coun tre of Epirus. 172		Alexander his armie againſt Darius. 132
Adrius eſcaped the daungier of a iudgement. 229		Alexander his cookes. 133
Action of pronounciatio is the chiefest point in eloquence. 245		Alexander his answer made to Darius. 134
Ades queene of the Carias. 133		Alexander wounded with an arrowe. 136
Adraſtus, reade the note. 133		Alexander enforced no perſone free boine. 137
Aeſchines. 15. 48		Alexander, howe he vſed the Brockes whiche tooke wages of his enemies to fight aga inſt him. 137
Aeſculapius. 21		Alexander, howe he vſed a cap taine that ſubmitted himſelf vnto him. 139
Aegina the citee. 41		Alexander contemned Mercu les in reſpect of himſelfe. 140
Aged men wherof they ſhould ſmelie. 20		Alexander euer reſerued one eare for the defendaunt. 146
Agatho of Athenes. 21		Alexander repproued Darius for the gorgeous decking of his houſe. 147
Agellauus. 70		Alexander abhorped effeminate delices. 147
Agamemnon king Mycenae. 157		Alexanders animoſtee. 148
Agrippa made many new con duictes in Rome. 135		Alexander, what verſe he alor wed beſt of Homere. 149
Aide after the ſielde is fought ten, cometh to late. 85		Alexander was ſaluted the ſonne of Iupiter Amind. 151
Alcibiades of Athenes. 9		Alexander taken by daye with a dead ſleepe in the campe. 150
All maner of oracions will not ſerue for all perſones. 19		Alexander made free of Co 151
Alexander talked with Dioge nes ſitting in his tubbe. 61		
Alexander had Diogenes in high eſtimation. 151		
Alexander thought it a greater thing to be Alexander then to be a king. 151		
All vertues coaſte in the meane ringhe.		

Alexan

The Table.

Alexander knowlaged hymself a mortall manne.	151.	presumption.	178
Alcyoncus the sonne of Anti- gonus slaine in battall.	161	Antigonus was tendre toward his souldiours.	159
Alexanders courage and too- make.	154	Antigonus lowe of stature and hauing a flat nose.	160
Alcibiades accused of one		Antigonus iested at the impe- diment of his own eyes.	161
Thessalus.	242	Antonius and Dolabella fatte and well coloured.	191
Ambicion of Mlogenes.	54. 73	Antipater ouercame the Athe- niens.	213
Amphictionum concilium, what it is.	119	Αόρυος a rock in y ^e Indies.	159
Amphoterus.	177	Appollo dozus the poete holwe he visited Socrates.	16
Ammon was Jupiter.	136	Approuing of good fare and to be offended with the cost &c. 41	
Amicus alter ipse.	149	Appellation of a man is a fitte name but for a fewe.	71
Ambicion of Julius Caesar.	90. 191.	Apparell to cyrious, argueth wantonneffe.	79
Antisthenes the philosopher.	11	Apollo otherwyse called Ioy- thius.	133
Ανδρία, Manhood.	21	Apelles.	142
Antisthenes woulde haue no scollars.	50	Arte of governing a common- weale.	4
Anaximenes the successour of Anaximander.	56	Arrogancie of Sophistes.	12
Antisthenes was lothe to dye.	154.	Archelaus king of Macedo- nie.	13
Antipater high capitaine vnder Philipus.	127	Arte and profession of Whet- stoniers.	24
Antipater highly in fauoure with Alexander, but at the last badly hated.	133	Aristippus taught philosophie for monny.	161
Antipater his ambition.	136	Archelaus the sonne of Per- dicca.	29
Antigenes.	137	Aristippus brauled and stroue with Mlogenes.	10
Antipater surmised martiers against Olympias.	140	Aristippus one of the courtie with dionisius.	161.
Antigonus saynges begin.	151	Aristippus despised golde and silver.	31. 37
Antigonus how herfed certain of his souldiours.	151	Aristippus was both galaunte and	
Antigonus first cruel and then mercifull.	161.		
Antigonus disapointed his sonne of his lodging.	161.		
Antigonus his boldenesse and			

The Table.

and also sage.	31	chelle.	47
Aristippus regarded honestie at all times.	ibid.	Aristippus did lette his sonne conne at court.	ibid.
Aristippus feared no mā.	33. 42	Aristippus beyng thelder man submitted first to Aeschines.	49
Aristippus loued gaye apparell.	31	Aristippus cast on lande by shipwache.	ibid.
Aristippus weared pale.	35	Aristogiton.	84
Arcta the doughter of Aristippus.	16	Arte, euery arte is not mete for a king.	129
Aristippus tooke money of his frendes and why.	37. 39	Aristotle was maister to Alexander.	145
Aristippus spēt not his money in vain.	ibid.	Aristodemus.	155
Aristippus kepte compaignie with a stroumper.	39	Artus a philosopher of Alexandria.	162
Aristippus was a customer of Lais the harlotte.	40	Armenia a royalmie in Asia.	174
Aristippus spetted on the face of Simus.	41	Aristogiton a false accusar condemned.	190
Aristippus wyshed to dye no worse then Socrates had doen.	ibid.	Arcopagus.	240
Aristippus cast his money into the Sea.	41	Archias first a plater of entre- ludes and afterward a great manne of power with Antipater.	243
Aristippus beyng chidden of Plato, what he answered.	ibid.	ἀσέβητος.	119
Aristippus rebuked Diogenes for cōpaignyng with Whore the harlotte.	43	A true frende is an hyge treasure.	6
Aristippus a man of great possessions.	ibid.	Athenes was ruled by the commons.	12
Aristippus was nothing grieved to take a blanke in disputation.	44	Athenacus the Greke historiographer.	43. 143
Aristippus refused not to daunce in purple.	45	A thing publique is ordeyned for the welthe of the private also.	51
Aristippus had a passing ready witte.	48	Athlete, what they bee that are so called.	75
Attaphernes.	ibid.	Athenes the fundament of all Grece.	158
Aristippus arrested in Asia by Attaphernes.	ibid.	Athenodorus.	154
Aristo, the philosopher.	45	Arcadius pollioialis. Vedius pollio.	156
Aristippus gathered muche riches.		Cetina a countree.	212
		Aulus Gellius.	18
		Augustus.	

The Table.

Augustus reprimed the insatiable ambition of Alexander. 146
 Augustus Caesar made a lawe for adulterers. ibi.
 Augustus interpreted the dogges of menne to the better parte. 166
 Augustus Max. ibi.
 Augustus was not desirous to be feared. ibi.
 Augustus answered to a feloe that asked a p̄cis of him. 168
 Augustus answer to Galla. 169
 Augustus pardoned Cinna. 171
 Augustus vsed to save naye to none that desired him to any feare. 172
 Augustus an highe and mighty prince. ibi.
 Augustus delighted to lesse & also would take lesing. 174-175
 Augustus bought diuerse birdes. 179
 Augustus gentlenesse in hearing complaints. ibi.
 Augustus howe he serued a Greke Poete. 180
 Augustus, what he saied of Rome. 183
 Augustus put of two impudent cranes. ibi.
 Augustus preferred the dignitie of a commonweale. 184
 Augustus how he vsed to commend his sonne vnto the people. 187
 Autourtee, who so hath not feared, feareth: who so hath pronounced, hateth. 206
Aurum fissi, Aurum bibe. 233

B

Battail betwene Alexander and Darius. 134

Beneficall to a whole multitude. 4
 Bettre of birth that a childe is the better ought his byrning up to be. 7
 Betwene a beast and a man of brutishe condicions ther is no difference. 9
 Better to die an innocen, then an offender. 16
 Beautie of the minde is to be loued. 21
 Begon well, is half done. 17, 21
 Better to begge th̄e to be without learning. 34
 Better y money be cast awaye then man for monies sake. 41
 Beetes is an herbe called in latine Beta. 77
 Beaste of many heddes is the people. 79, 141
 Beastes y ar most harmful. 86
 Bealies of gluttons &c. 87
 Best time to wedde a wife. 91
 Beautiful Trumpettes are like to deadly popson. 100
 Beneficence of Whilippus. 113
 Beneuolence howe it should be purchased. 119
 Bearded are an hinderance in battail. 134
 Bedde of a persone that is in debte. &c. 174
 Bias receiued a talent of Antigonus. 19
 Biddelles what their offices is. 172
 Blisse of heauen, whereby it is obtained. 71
 Blushing is a tokē of vertue. 91
 Bondesman to the pleasures of the bodye. 1
 Boldnesse and trust on a mā well.

The Table.

well boyly.	19	tica.	174.193.136.
Wolking of a mannes selfe is a		Caprac an Isle.	187
fooly the thing.	38	Caesar hanged by the wy-	
Wolke of drinking is bayne.	39	care.	188
Wondeservantes of glozie.	71	Caesars excuse for not leaving	
Wondeservantes, howe they		the dictatorship.	194
are called in Greke.	108	Capitaines many, a good soul-	
Wountie of Alexander.	133. 141	diours but a felow.	213
Wountie and largesse is befall-		Cato.	217
ling for kynge.	155	Catus Mopilius.	220
Wosome sermons and orati-		Caesar went in his gowne bra-	
ons.	161.	tonly girt about him.	223
Wrach of Ioue betwene Ael-		Cantinius Reusius was consul	
chines and Aristippus.	48	but bi. houres.	225
Wladwas a capitaine of the		Cato would be busily occupied	
Lacedemonians.	186	in the daye time and mery in	
Wundusium a towne in the		the night.	235
kingdome of Naples.	192	Caelius had a loude voice.	135
Wutius and Cassius slewe Ju-		Ceramicus a place of burial in	
lius Caesar.	193	Athenes.	64
Wurrying of Diogenes.	60	Centaures what they were.	86
Wurrying of the Iewes.	161.	Censour a magistrate in Rome	
Wurrying is not to be cared for		177. 203.	
(saied Diogenes.)	26	Centaurini, what they were.	223
Wucephalus an horse.	144 197.	Chiefest herue of yowen men.	16
Wulpyris a kinge of Egypte.	232	Children, what they get by go-	
Wyzmetum a citee of Thia-		ing to schoole.	37
cia.	210	Children, how they should bee	
		brought up.	54
C		Childrens dyete assigned by	
Calamities vniuersall.	27	Diogenes.	58
Cantharis a litte vermin.	76	Chiliads of Crastinus.	67
Calisthenes the disciple of Ari-		Cherronea a region nigh to	
stotle.	78	Helle Pontus.	75. 118
Caiges for women.	87	Charibdis and Scylla.	87. 223
Caria a prouince in Asia.	134	Cherilus a Poete.	141
Calisthenes contemned the fa-		Children begotten towarde the	
cions of Alexander his		Sunne ryling &c.	221 (50
court.	145	Cyniques sect & what they were	
Casket, deske or standy the of		Citce is there none without a	
Carinus.	147	laboe.	111
Cassius Severus.	186	Civillite of Philippus.	118
Cates of a good punte.	173	Cinna fought to destroye Au-	
Cato kylled hymselfe at W:		gustus	

The Table.

Iustus.	171	Compaignie of wise menne.	14
Simica corona what it is.	192	Couetousnesse oft time beguileth the belly.	40
Silicians the people of Cilicia.	188	Communication ought to bee frutefull.	12
Cicero was lowely to his enemies, but to his frendes forward.	206	Conctious persones doe mosse of all crye out on anarice.	56
Cicero, what it is.	217	Comoditees of philosophie.	61
Cicero taunted Pompeius for making a Gall free citizen of Rome.	223	Corinthus a citie in Achaea.	61, 243.
Cicero, howe he rebuked his daughter for going to fast & his sone for going to slow.	214	Communication oughte not to be vaine.	53
Cicero his answer for Milo.	227	Couetousnesse the roote of all euill.	85
Cicero diuorced his wife Terencia.	228	Corrupt & effeminate maners of the Atheniens.	98
Cicero mocked Curio.	191.	Communication Declareth a mans minde.	106
Cicero his riddle.	230	Cookes of Alexander.	133
Cicero coulde caste a misse ouer the seates of iudgement.	132	Continencie of chastitee of Alexander.	137, 142
Ciceros what they are.	217	Corduba a citie in Spaine.	126
Cicero howe he checked a yong feloe.	234	Consuls of Rome.	195
Cicero dronke water.	231	Considius a Senatour.	197
Cicero what he said to Julius Caesar.	236	Constance of Phocion.	212
Cicero defeated the accusation of Marcus Caledius.	191.	Cocoe of Cocus.	226
Cicero testig on Maureius.	191.	Contention betwene Pythias and Demosthenes.	241
Cloysters were full of pride.	6	Critias and Charicles. what they were.	1
Climate is a region of coole of a countree.	56	Credence is not to be geuen to the ignorant.	19
Clementie of Augustus.	162, 166, 181, 185, 186.	Crabbed wines compared to rough hoxles.	18
Clementie of Pompeius.	209	Craneum, what it is.	60
Clamorous and bialling Diatours.	218	Crete the Isle nowe called Candie.	71
Clodius a Romaine of noble birth.	227	Craterus desired Diogenes to dwell with him.	95
Cneus Pompeius.	260	Craterus auanced by Alexander.	149
Corrupt maners of the Atheniens.	98	Cruelnesse of Vidius.	153
		Crassus could curry fauour.	219
		Custome	

The Table.

Cusome easeeth the tedious: neste of incumodities. 17	Doutes to Philippus king of Macedonie. ibi.
Cusomes in diuerse places, what they are. 15	Demosthenes mocked for flie- ping from battail. 239
Curtius a knight of Rome. 176	Demosthenes escaped beyng in the handes of Alexander. ibi.
Cyzicus or cyzicum an Isle in Propontia. 45	Demosthenes, why he was bas- nished. 243
Cypres trees are elshe & fro- ward to spring. 111	Demosthenes, what he said to Dallas. ibi.
D	Demosthenes auouched it a dan- gerous thing to medle with the affaires of a common weale. 241
Danae the daughter of Acris- tus. 121	Demosthenes recozert from bas- nishment. ibi.
Darius his offer to Alexander. 134	Demosthenes compared his re- turning with the returning of Alcibiades. 242
Damaspis praised his wyne of xl. yeres olde. 223	Demost. talked Demades. 244
Deseases of late banquetting. 15	Demosthenes would not bee at becke of the people. ibi.
Death is comē to al persons. 15	Demosthenes howe he defens- ed the cause of a poore wo- man. 245
Death is like to a sound slepe 27	Demades was covetous of money. ibi.
Desperate persones what they should doe. 52	Diete temperate to be vsed. 2
Demosthenes his tale of an axe. 55	Difference betwene a carnal lo- uer and a frende. 23
Death is no euill thing. 109	Difference betwene the learned and vnlearned. 31-32
Death riddeeth a body out of paines. 114	Difference betwene the folle of a Philosophier & of a verlet. 37
Demaratus a Corinthian. 113	Dionysius offered with Plato. 44
Demochares Marcellaster. 130	Dionysius had his eares in his feete. 45
Delphos a towne in the region of Phocis. 145	Dionysius gaue in rewarde to Aristippus money, and to Plato bookes. 47
Demetrius the sonne of Anti- gonus. 156	Dionysius would call Arstip- pus foole & all to naught. ibi.
Death which is beste. 193	Dlogenes was Antisthenes J. i. his
Demosthenes spake to please menne. 209	
Demades had no feloe in ma- king of an oration. 213	
Demosthenes what he was. 237	
Demosthenes his aunswere to Pythias. ibi.	
Demosthenes his excuse for the studie of eloquence. 238	
Demosthenes one of the 2. who the Atheniens sent ambassa-	

The Table.

his scholars.	50	thanke worthy for committing	
Diog. his zeale to sapience.	ibi.	to a feaste or a supper when	
Diogenes dwelt in a tubbe.	ibi.	he was desired.	63
Diogenes had no house of his		Diogenes fynding Demosthe-	
owne.	51	nes in a tauerne.	ibi.
Diogenes confuted zeno.	69	Diogenes howe he pointed out	
Diogenes nicknamed the scho-		Demosthenes.	ibi.
les of Euclides.	ibi.	Diogenes his answer to soche	
Diogenes gave himselfe to liue		as sated he was ouer earnest	
after philosophie.	ibi.	in philosophie.	64
Diog. was a very stouen.	53	Diogenes to whom he would	
Diogenes noted Plato of her-		be solde.	65
boisie.	54	Diogenes rebuked a woman	
Diogenes could finde no good		for lying prostrate before the	
menne.	ibi.	Goddes.	66
Diogenes willed the people to		Dioge. consecrated to Aesculap	
heare no vaine thinges.	55	pius a gyaist with a club.	ibi.
Diogenes taunted al men.	ibi.	Diogenes, howe he matched	
Diogenes repproued the Musi-		fortune, laue & afflictions.	68
cians.	55	Dioge sitting in his tubbe.	ibi.
Diogenes repprouing the Qua-		Diogenes auouched himself to	
tours. couetous persons and		be richer then Alexander.	69
commen people.	ibi.	Diogenes what he sated espis-	
Diogenes rebuking soche as		ying a whyte lefe of paper.	ibi.
did sacrifice for bodelye		Diogenes confuted zenon.	ibi.
health.	ibi.	Diogenes mocked a Sophiste &	
Diogenes hated gluttons and		one prating in Astronomie.	70
boundeseruanties.	ibi.	Diogenes anoynted his feete	
Diogenes praying diuerse per-		where others annoynte their	
sones.	57	heddes.	ibi.
Diogenes what he taught to		Diogenes was desired to bee a	
Xenades his sonnes.	58	prieste.	ibi.
Dioge. maner of teaching.	ibide	Diogenes, almost persnaded	
Diogenes made an abrigemēt		to geue ouer his philosophie	
of al disciplines for his scho-		call trade.	78
lars.	ibi.	Dioge. was called doggue.	72.
Diogenes, howe he would be		72. 93. 99. 100.	
buried.	60	Diogenes had a blowe with a	
Diogenes talking with Alexan-		longe loggue.	72
der in his tubbe.	61	Diogenes seeking a man with	
Diogenes whipped of young		a randel in the daylight.	ibi.
menne.	61	Diogenes deluded a feloe for	
Diogenes thought himselfe		springing water vpo him	
		for	

The Table.

for the purging of Spynes. 74	Alexander.	49, 110
Diogenes chalged for a Spie by Whilippus. 75	Diog. voyde of supersticio. ibi.	
Plato. threatened of Perdicca. 76	Dioge. mocked a wastifear. ibi.	
Diogenes rebuked a feloe for wearing a Lions skynne. 78	Diogenes, what countremanne he was. 102	
Dioge. called Oratours thysse double men. 79	Diog. drinking in a taverne. 105	
Diog. comended an harper that all others dispraised. 80, 81.	Diogenes asked a large aynes of a prodigall spender. 108	
Diogenes had cast in his teeth banphement. 82, 83	Diogenes what he saied being in a scholchouse. 111	
Plato. his maner of begging. 84	Diogenes howe he would bee buried. 112	
Dionysius howe he entreated his frendes. ibi.	Dionysius an euill scholemaiter. 114	
Diogenes, why he became a philosopher. 82	Displeasure of Whilippus with Olympias & Alexander. 128	
Didymi what it is. 87. and of Didymo reade in the. 110	Dishes made from Augustus his table. 175	
Diogenes. what he saied to a cenneatwaye. 88	Discrete discipulis. 195	
Dioge. what he saied to a feloe that came to the horehouse. ibi	Dimitius Copbulo. 192	
Diogenes hated women. 89	Diadoms. 119	
Diogenes saluatio to one that robbed graues & toibes. ibi.	Difference betwene hystories & Annales. 227	
Diogenes had neither man nor woman seruant. ibi.	Dignus crasso est. 131	
Dioge. asked his almes. 94, 102	Dolphin fythes, what their price is. 35	
Diogenes banished for copning of money. 93, 94	Dolabella asked a golden chain of Augustus. 182	
Diogenes, why he vled to eate in the open strete. 96	Domitius a senator of Rome. 201	
Diogenes taunted Plato for his course fare. ibi.	Drachme, what valure it is of. 10, 116.	
Diogenes his aunswer to them that derided him. ibi.	Drinking muche is mete for a sponge but not for a ma. 238	
Diogenes demed menne to bee saved from misauentures by betay chaunce, and not by the grace of God. 97	Drachium or Drachin a toun in Macedonia. 192	
Diogenes his aunswer to Alexander.	Diademe what it is. 196	
	E	
	Eating unmeasurable. 24	
	Euill, what it is. 92	
	Eloquence of Plato. 54	
	Empire, a reigne or Emptie holden with loue. &c. 175	
	Enuchus. 70	

The Table.

Englyshe menne noted of excessive eating, & Germanes of drinking.	40	Excesse of drinking is abhominable.	106
Enemies, how a man should be avenged on his enemy.	113	Exhortacions made by philippus to his sonne Alexander.	114
Enemies how they are to be overcome.	198	Exauple of chaunce in Alexander.	131
Ennius an auncient poete.	229	F	
Epaminondas what he was.	70	Fame honeste, howe it is to be purchased.	4
Epitaphiae is a writing set on dead menes tombes.		Passion that the Atheniēs bled with condemned men.	16
Eris the goddess of Greife.	31	Passion of stage players in old tyme.	37
Erasmus Defense for taking giftes.	116	Face of a man ought to be moost cleane.	41
Eudicion of learning, what it profiteth.	110	Favour, the favour of a Crown yet is better lost then bad.	107
Erotes put to death by Augustus for eating of a quail.	162	Familiaie testing betwene Antigonus & Antigoras.	117
Eros a bondman of Cice.	123	Fabia Dolabella mocked of Cicero.	227
Euripides a philosophier.	12	Faint handling of a plea, argueth the cause to be weak.	136
Euthidemus the frende of Socrates.	24	Feede onely so meyniepe a life.	19
Eutichides the sernaunt of Alcibiades.	49	Felicitie of hynges what it is.	61
Euclides was in the later daies of Plato.	71	Feeling in a matter.	83
Eurinus and Pontus are all one.	83	Felicitie maketh menne false herted.	179
Euill what is euill.	92	Felicitie and good fortune of Augustus.	164
Every body is best iudge of his owne faultes.	127	Figures we choose and take of the beste, &c.	84
Euriplothus.	137	Flaccus a poete.	111
Eudimonicus a philoso.	143	Foolyshe hast and nebelesse.	12
Excesse not beyng bled, maketh all thinges good chepe.	13	Foolysheenesse of menne.	52
Exercise of the memorie.	26	Foolyshe shame to no purpose.	63, 64
Excuse of sinne.	33	Forge of the parentes in chastising their children.	64
Excuse of some that professe the contempte of money.	40	Fortune is not to be imputed to every	
Externall thinges make no man the better.	50		
Exercise of Diogenes his scholars.	71		

The Table.

to enery thing.	74.116	be refused.	9
Fortresses doe nothing auail		Siftes Socrates would none	
without hardy captaines.	139	take. &c.	13
Forum hath a double significa-		Gluttons.	16
tion.	169	Glorie, is to many persones	
friendes are an high treasure.	7	more sweter then life.	138
frugalitie of Socrates.	9	God is to be folowed as nere as	
friendes that are true at great		we maye.	2
possessions.	16	Good men reioyce when they	
fruitlesse being in a strange		are troubled.	17
countrie.	14	Good thinges are reiected be-	
fruite of philosophie.	32	cause of the lewde persones	
friendes should be tried ere they		that abuse them.	41
be familiar.	45	Golde, why it looketh pale.	27
freedome of the mynde is the		Golde ouercommeth all thyn-	
right freedome.	43	ges.	126
frequent assemblies of the		Good fortune written aboute	
people.	72	the bucker of Demosthe.	239
friendes, howe men should not		Gramarians what they wer.	55
put forth their handes to		Grande theues leade the petite	
their friendes.	57.110.113	thieues to prison.	77
frugalitie of Diogenes.	65	Grosse meates make the bodie	
friendes should not desire any		strong, but the wittes dull.	83
vnlike thyng one of an		Granicus a floudde.	132
other,	211	Great thinges are not alwaies	
furniture of the mynde.	20	good, but good thinges are	
		alwayes great.	245
G aza, a countree wher odours			
growe.	132	H aste maketh waste.	27
Galba had a misshapen bodye.		Harmodius.	74
169		Harlottes.	113
Gartende Gwinke.	172	Hapnous transgressions must	
Gallus.	203	be suppressed by due correc-	
Geuing a thing after it is once		tion.	121
asked is to late.	13	Harpe of Achilles and of	
Geometrie that Socrates wold		ris.	143
haue studied.	18	Heciodus his verses.	2.12
Germanes noted of muche		Heraclitus a philosopher.	9
dunkynge, and englyshmen		Hemina, what it is.	13
of muche eating.	40	He that can abide a curke wife	
Gentlemen are pleased with		need not &c.	19
their owne doynges,	11	Helicon Cyzicenus a philoso-	
Giftes not profitable, ought to		pher.	44

The Table.

He is not in penurie, that may haue when he nedeth.	48	Honest and vertuous men are the true ymages of God.	86
Hercules the sonne of Iupit- ter.	78	Honie mouthed persones.	87
Hegesias a philosophier of the Epicures secte.	82	Hote houses.	88
Hercules, howe he was wor- shipped in olde time.	84	Honest menne are not the worse for the infamie of any place that they resort vnto.	104
Hecateros.	119	Homerus feigneth death & slepe to be broother germaine.	112
Hephæstion highly in fauour with Alexander.	135	Housholding is not mannei- ned with Anging.	115
Hierode killed his owne sonne.	170	Horacius the poete his sai- ynges.	14, 170
Hellepontus.	149	Homerus Ilias highly esteemed of Alexander.	147
Hephæstion taller manne then Alexander.	161	Humilitie of Socrates.	11, 29
Hicennius.	168	Husbandrie is profitable.	161
Hemlocke twice, the price of an ounce.	215	Humanitie and patience of Whilippus.	123
High cares of a good Prince.	174.	Humilitie of Antigone.	151, 160
Hunger is the best sauce.	3, 10, 20	Humblenesse and modestie of Augustus.	154
Honest name and fame, howe to be purchased.	4	Humanitie will hope the best of a frende.	106
Honest matters to set footh, euery man is loothe.	6	Hypocrita in Foxibus, expounded.	35
Homerus his verses.	8, 89, 90, 106, 109, 136, 116.	Hypocritas the chief popnete in eloquence.	144
Honest guests take all care in good wooith.	14	I	
Holily died Socrates.	21	I Ambigue verses.	10
Honest and vertuous loue.	161.	Idlenesse is euermore wor- the blame.	8
How an euill husbände maye borowe money of himselfe.	19	Idees that Plato demised.	90
Honest menne maye vse deli- cate fare.	33	Ignorance is the onely euill thing of the worlde.	11
Homerus Rapsodies what they are.	55	Immoderate and gredie ea- ting.	26
Howe vnbroken, apte to no seruice.	33	Inordinate liuing is more pain- full, then to liue vertuously.	9
Housbände, the rule for the wife.	29	Incumodities of wedlocke, & out of wedlocke.	13
Howes best to reate meate.	74	Insatiabie mynde of Alexs.	9

The Table.

Interpretato, a place of rhetoric. 81
 Ingratitude of the Atheniens towards Philippus. 118
 Inconinodities that come by playng at dyce. 140
 Insolencie, a dangerous disease. 153
 Ingratitude of many persons. 205
 Ingratitude of the people of Athens. 241
 Italians vse abstinence for all diseases. 199
 Judgement of the common people. 4
 Judgement preposterous of the common people. 10. 64
 Justice executed by Antigonus. 154
 Julia the daughter of Augustus. 181
 Julia banished out of the court of Augustus. 187
 Julius Caesar moste like in factions to Alexan. the great. 188
 Julius Caesar, a man of a wonderful hault courage. 190
 Julius Caesar put away his wyfe Pompeia. ibi.
 Julius Caesars ambition. 190
 Julius Caesar would that high enterpryses shoulde bee dispatched without casting perils. ibi.
 Julius Caesar matched Pompeius. 192
 Julius Caesar, what he saied when he saue in Rome strangers carrie yong puppes. 194
 Julius Caesar, howe he encouraged his souldiours. 194
 Julius Caesar said that Sylla

was not half a good clerke. ibi.
 Julius Caesar refused to be called a king. 196
 Julius Caesars hoise. 197
 Julius Caesar oppressed the commonweale. 199
 Julius Caesars dreame. ibi.
 Julius Caesar and Pompeius at variance. 221
 Julius Caesar called Senates for every smal matter. 226
 Publius Curtius procured a lyce by Cicero. 227

B

Knowledge of moral philosophy, what it profiteth 3
 We knowe no more then is in our memorie. 58
 Kinges maye not shewe fauour to all persones. 121
 Kinges, howe farre they maye extend fauour. ibi.
 Kinges must vse honest persons & abuse the vn honest. 121
 Kinges learned, is an vnestimable treasure. 124
 Kinges are euill reported for well doing. 141
 Kinges are not the rules of iustice, but the ministers. 153. 151.

L

Laerius a greke author. 12
 Lais an harlote of Corinth. 4
 Lacedemonians exercised their children in hunting. 59
 Lawyers contending. 92
 Labor, g for good qualittes. 97
 Lawe, is there none without a citee. 118
 Lasanmi and Lasanophos. 119

J. J. J. Law,

The Table.

Labe for soche as killed their
fathers. 103
Laberius a plaier. 194. 215
Laodicea a citee in Asia. 216
Lenocinium, what it is. 23
Lettres or wytynges helpe not
the memoie. 26
Lenticula, what it is. 66
Learning is no shame. 27
Lessons for young princes. 121
Learned kinges an vncertaine
ble treasure. 114
Leonides the gouernour of
Alexander. 111
Lex Julia. 164. 171
Lex Pompeia. 184
Lentulus. 203
Leontenes a manne of greate
autowitee in Athens. 211
Lentulus girt to a sword. 224
Libertee of the mynde. 49
Libertee is the state of blisse,
78. 95. 110.
Liber pater, one of the names
of Bacchus. 103
Life and death bothe are paine
full to tyrannes. 114
Liberalitee of idyllippus. 113
Like breathy loue to like.
139. 124.
Lilla the wyfe of Augustus.
172. 181. 184.
Licinius of a bondseruaunte
made free. 178
Liberalitee of Augustus to
warde learned men. 180
Libya a parte of Affric. 20
Libians had their eares boied
full of holes. 220
Loue honest and vertuous. 23
Loue purchaced by vertue. ibi.
Loue, the occupation of idle
persones. 86
And must be restrained.
Lupines a kinde of poultry. 21
Lucius Lucullus. 204
Lucius Cotta, a great drinker
of wyne. 256
Luing inordinately, is more
pernecfull then to lyue vertu-
ously.
Lysias an Oratour. 19. 71
Lyue, to lyue is no miserable
thing. 92
Lyappus. 141

M

Any means geue greater
wages to their househo-
lers, then to the teachers
of their children. 17
Many pretende the contempte
of delicacye, &c. 40. 41
Many good thinges are reioy-
ced because of the lewde per-
sones that vse them. ibi.
Man is moste sapient and moste
foolish. 53
Mannes witte apte to all
thinges. ibi.
Mathematick, what thei wer. 16
Maister that is losse, wilbe ad-
uised by his seruaunt. 60. 55
Macedonians conquered
Greece. 60
Man, what it is. 93
Mannes life standeth not in
carnall pleasures. 76
Man of al creatures the moste
miser. 78
Mannes, the seruaunt of Dis-
genes. 52
Manye rebuke in others, that
they emende not them sel-
ues. 55. ibi.

20061008

The Table.

Masters geuen to bickousnes what they doe.	108	Merie speaking of Arisip pus.	14
Macedonians were plaine fe- loes.	121	Measure is in all thinges a treasure.	16
Machaetes wrongfully con- demned of Philippus.	125	Menne may iustly refuse their connes if. &c.	47
Macedonie was euer to litle for Alexander.	141	Menne should haue no bayne communication.	12
Manacing of great men.	192	Menne take peynes in bayne thinges.	55
Mamertines a people in Si- cile.	200	Menne should not put forth emphichads to their freedes.	57
Magnus the surname of Pom- peius.	201	Mennes woordes declare their myndes.	59
Manly herte of Pompeius.	104. 208.	Men should weare sweete flou- res in their bosomes, rather then on their cappes.	70
Many men vnythe in others that they offed in themselves.	6	Men there are but a fewe.	71. 71. 98.
Marcellinus put to silence by Pompeius.	205	Megara, a town in the coun- tree of Attica.	27
Marcus Tullius Cicero.	217	Megarians were rechelesse her- bers of their children.	161.
Marcus Aemilius Scaur.	118	Medecine for good appetite.	85
Marcus Tullius would not forsake his surname.	161.	Merie saynges of Diogenes.	91. 101. 19.
Marcus Tullius his greate care and studie.	121	Mercifulnesse of Antigou.	154
Marcus Caeli an oratour.	127	Men taken prisoners in warre how they were used.	160
Marcus Crassus an oratour.	131	Motellus withstode Caesar from taking money out of the treasure.	191. 198. 219
Marcus Appianus mocked of Cicero.	234	Menne, be they neuer so highe are with famine made tame enough.	107
Marcus Aquilius called of Ci- cero Adrius.	161.	Momilius a capitaine.	103
Meate and drinke must be ta- ken with reason.	3	Miserable is the pouertee of the mynde.	13
Mecenas of Rome.	4	Myre howe they resorted to Diogenes his tubbe.	71
Meeleing to moche in other mennes matters.	8	Midas, how Diogenes hand- led him.	73
Menne that desire to liue must frame. &c.	11	Miserie, what thing is moche 3. v. miser	
Men that are good, doe suffer haunders gladly.	17		
Mery saynges of Socrates.	18. 25.		
M ^r wherof they should liuel.	21		

The Table.

miserable in this worlde.	86.92	Octavius Augustus Caesar.	162
Miserie of warre.	110	Oedipus.	72
Quilctus a citee.	133	Office of a scholemaster.	15
Mythridates kynge of Pontus.	157	Office of hynges, is to heare curry man.	129
Minerva by the fiction of the poetes a perpetual virgin.	144	Office of a biddell.	172
Moderate exercitacions of the bodie.	25	Olympia, games of renning & wrestling.	623
Money bringeth a living.	33	Olde supersticion.	74
Money, the right vse of it.	37	Olympias, what she might doe with Alexander.	148
Moral philosophie, what it p ^{ro} fiteth the philosophers.	42	Omnia iacta sit alia.	191
Diogenes, howe he was mocked.	92	Oracion made by Aylas for Socrates.	19
Moderatio of Alexander.	139.141	Oratours, Diogenes called them thise double men.	79
Moderation of Pompeius.	203	Oracle what it is.	136.143
Opyndus a toune in Asia.	95	Oulet taken by a souldier.	178
Wynde of man, wherem it is shewed.	106	Quinius the seruaunt of Vatinus.	219

N

Name and fame honest, how to be purchased.	4
Nature hath provided for vs al necessarie household stuffe.	66
Newe comedie what it is.	17
Neptunus, Jupiter and Pluto were brethren.	43
Nemea a region in Arcadia.	83
Nicolas Leonicens.	4
Nicenelle and tendzenelle hurteth men.	6
Nisa a toune in India.	146
Nicocles the trustie seruaunt of Phocion.	215
Nothing more sapiente then man. &c.	52
Noblenesse of birth, Diogenes called a cloke.	111
Nomenclatores.	172
Nimius how it is taken.	178

O

Observacio of sepulchres.	169
---------------------------	-----

IO

Pactence of Socrates.	2.9
14. 16. 17. 18. 25.	
Patience of Aristippus.	31.34
parentes folie in chasteninge their children.	64
patience of Diogenes.	73
parmenio, the onely captain of philippus warres.	116
parmenio excused philippus for sleeping in the daie time.	128
parthesastes.	139
paedagogus, what he is.	131
parillus one of Alexander his frendes.	132
parrastres, what they wer.	144
patrocius the frende of Archileus.	146
paris, what he was.	31.149
pacinnus Taurus.	167
patience of phocion.	214
per	

The Table.

persones that ought to be re-		it bryngeth.	67. 108
celued into frendship.	5	philosophers holwe they paye	
persones that lue in all ease &		for their meales.	63
pleasure.	10	philosophie healeth al diseases	
persons & lue to be gluttēs.	15	of the mynde.	65
peines of teaching, is worthe		philosophie knowen, what it	
great wages.	15	proffiteth.	8. 84
penelope the Doughter of Ica-		philosophers haue the ouer-	
rius.	46	hande of men.	75
persones desperate, what they		philippus king of Maced. ibi.	
should doe.	52	116. 238.	
persones feble and maymed		philippus chalenged Diogenes	
who they be.	61	for a spie.	75
penaltee of a blowe in the olde		Phalagii a venemous spider.	76
tyme.	73	philosophers begge not, but	
perdicca, graund maister vnder		requyre their owne.	78
Alexander.	76	philosophers are best that nede	
peloponnesians.	126	fewest thinges.	63
perdicca one of Alexander his		philosophers are eaters of all	
capitaines.	145	maner of meates.	ibi.
persicles a noble manne of A-		philosophers what are their	
thenes.	194	offices.	111
persōs cōdēned to death.	16. 115	philippus his prayer when he	
philosophie altereth nature.	24	had sōdy good chaūces. &c.	116
Pythia.	29	philippus contemned a feloe	
philosophie, what fruite it bryn-		that rayled on him.	117
geth.	32. 102	philippus his clemencie & mo-	
philosophers would lyue well		deration.	ibi.
without lawes.	32	philippus oughed most thākes	
philosophers haunte ryche		to soche as railed at him.	118
menes houses.	33. 34	philippus called Athenes the	
philosophers are phisicians of		Daige of his glorie.	120
the mynde.	35	philippus his iudgement vpo	
philosophie is aboue Rhes-		two flagitious feloes that ac-	
topike.	36	cused either other.	ibi.
philosophers are more excel-		philippus suffred no man that	
lent then Oratours.	38	gaue him any thing, to passe	
philosophers knowe when to		vntrecompenced.	122
speake and when not.	ibi.	philippus deposed a iudge for	
phyne an herlotte.	43. 99	dyng his heade.	125
philosophers are neuer in ex-		philippus guilden.	142
treme penurie.	48	philippus wounden in fighting	
philosophie, wh at cōmodities		against the Tryballes.	148
		phar.	

The Table.

Pharnaces king of Pontus.	192	true frende.	10
Phraates king of the Parthians.	204	poyson that Socrates dranke.	15. 22.
Phocion a counsaillor of Athenes.	108	pouertee of the mynde is mys- erable.	13
Phocion was neuer seen laugh ne wepe.	ibi.	polyaenus the Sophiste.	41
Phocion vsed few wordes.	ibi.	pointing with the fyngers.	64
Phocion liked nothing that the grosse people either dyd or saied.	ibi.	pontus and Eurinus are all one.	83
Phocion refused money that Alexander offred him.	210. 113	pouertee, a vertue soone lea- ned.	115
Phocion his counsaill to the Atheniens.	210	porus his aunswere to Alexan- der.	141
Phocion condemned to death by the Atheniens.	214	porus one of the kynges of India.	ibi.
Phocion died an innocent.	ibi.	pompeius had the beneuolence of menne.	161
Phocion what he saied to the hangeman.	215	pollis Adnius.	185
Phocion the are of Demosthe- nes his reasons.	138	pontifices, what they were.	150
Pirates.	145	pompeius wonne the first field against Caesar.	192
Piso married the doughter of Cicero.	212. 224	pompeius coulde not shyll saied Caesar, howe to vse a victorie.	ibi.
Pleasure and payne folowen ei- ther other.	22	pontius Aquila made no truce tence to Caesar.	196
Plato and Aristippus were in courte with Dionysius.	32	pomponius a launceknicht.	197
Plato maketh not the persone of lesse dignitee.	38	pompeius refused honour till he had deserued it.	201
Plato loued money better than Aristippus did good fare.	42	pompeius triumphed beyng but a young man.	202
Plato refused to daunce in purple.	45	pompeius had moze regarde to the commeweale then to his owne safegarde.	205
Plato speaking all menne can not a lowe.	48	pompeius his hauntes of hym lesse.	206
Plato a man of sobye Diete.	53	pompeius what he saied of Cicero.	ibi.
Plato checked of Diogenes.	ibi.	pompeius brought to vtter de- spaire.	ibi.
Plato loued cleynesse.	ibi.	pompeius wyshed to had been bozne a pooze mas sonne.	207
Plato his eloquence.	74	pompeius and Julius Caesar	at
Plato his diffinicion of a mā.	72		
Possessions, none so good as a			

The Table.

at harlaunce.	223	pytheas what he was.	237, 249
pollis wrote Chyonicles in Greke.	224	Q uintus Lutatius Catu- lus.	217
prayers, of what sorte they should be.	3	Quintus Cicero, the brother of Marcus Cicero.	214
pride may be in sackcloth.	16	R	
pritaner, what it is.	19	Rallyng against menne withoout truthe, toucheth them not.	27
pride of Diogenes.	54	Repastes, measurably to bee taken.	7
princes learned, the highest tra- sure to a commonweale.	32	Reache not at those thynges that are above our compa- re.	8
prive ambition in Diogenes.	54, 73.	Rebuking euill, and yet to co- mitte the same.	25
prayers preposterous.	96	Reason is a lawe to a philoso- phic.	32
proverbs.	57, 77, 81, 85, 89, 113, 117, 134, 147, 184, 191, 211 231, 242.	Relatiue opposita.	96
profite by a mans enemy.	3	Reigne of Empier, sauing for the Dignitee, is a mutual ser- uitude.	162
princes may not take their sul- rest in time of warre.	127	Repentaunce soloeth of vnho- nest pleasures.	242
princes myndes should not be battered in time of warre.	152	Reuylng one another, who so overcommeth, getteth the worst.	244
prisoners takē in battaill, how they were bled.	160	Rhapsodies of Homers, what they are.	55
princes doen perpetually care for their subiectes.	163	Rhymirales kynge of the Thracians.	161
praefens, howe it may bee ta- ken	174	Rhetoricians for their exercise are wont to talke feigned ar- gumentes.	212
praetor.	161	Rich menne are moze folyshe then others.	35
prive theues loue the derke.	242.	Right vse of money.	37
purchasing of landes ought to be moderate.	18	Richer persones boyde of lear- nyng, Diogenes called thepe with the golden byces.	72
purple, none weare but kynges in olde time.	45	Rich menne haue neede of ma- ny lessong.	115
purple, death and princelye destiny.	95		115
publius Manlius the hoste of Cicero.	226		
publius Sextius mocked of Cicero.	234		
pythia,	62		
pyrrhus kynge of the Epitro- tes,	153		

'The Table.'

Remaines had thre names.	218	Sertorius.	203
Rome howe it was Denided.	223	Sextus Julius Frontinus.	199
Rosira.	225, 232	Serullia the mother of Marcus.	230
Rule for the wyfe is the hulse bande.	29	Shame it is none to learne.	27
Rubyron a floude.	191	Shepe with golden flyces were in Colchos.	20
Ryot and prodigalitee, causeth penurie.	80	Sirenes, what they were.	29
Ryot is in youngmen folly.	204	Sinopa a citee in Pontus.	50
S		Sillogisme, what it is.	66, 69
		Sinopa a baren region.	52
Sacrifice to God, ought not to be oversumptuous.	2	Sickness putteth vs in remembrance not to be proude.	113
Sacrificing meate & drinke.	22	Silenus the fosterfather of Bacchus.	160
Sapiente and learned Dyncestes.	32	Slender fare is to muche for euill geastes.	3
Sapience distilled.	34	Slepe is an ymage of death.	147.
Sapience commeth not by fortune.	48	Small variaunces growe to scabbes.	48
Sapient, nothing more then manne.	52	Sophistes what they are.	11
Sapient men haue al thinges.	66.	Socrates refused to take giftes.	13
Samos an ylle in the sea.	97	Socrates made stone ymages.	14.
Satiri.	173	Socrates had two wyues at once.	18
Sacrifices, whiche are best.	109	Socrates died in perfitte securitee.	23
Science the onely good thyng of the worlde.	11	Socrates, wherunto he was enclined.	24
Scholemasters & their office.	15	Socrates familler goose.	161.
Scolding of byathelles.	17	Socrates thought it euill doon to teache for money.	161.
Scipio a noble capitaine in Rome.	193	Soule of man, howe it passeth awaye.	16
Seylla and Charibdis.	19, 229	Soule of man what it is.	161.
Seruantes haue to be bought.	59	Soule of man shall retourne agayne.	27
Sertorius.	13	Socrates had a vision at his death.	28
Seneca.	161.	Sophocles his verses.	38
Sede of the Cimiques.	16	Soule	
Secrete hydinge an euill thing, &c.	63		
Serapis or Isis.	103		
Sensualitee bringeth wretchednesse.	109		
Seuerus Caelius.			

The Table.

Sonke and body what they differ.	67	are bought to deere.	112
Sophistications are not to bee soyled.	69	Thankes that Diogenes gaue to Plato.	14
Socratus an Alexandrine.	170	Thersites, whose Description ye may reade.	130
Souldiours answers to Augustus.	178	The Thebanes rebelled against Alexander.	138
<i>Sol omnia videt ac reuelat.</i>	221	Thrasillus a Clinique.	156
Socrates.	111	Theocritus the Chian.	162
Sphinx the mostre.	67, 220	Tharsus the chiefe citie in Cilicia.	162
State of blissfulnesse.	35	The Tarraconians flattered Augustus.	182
Staige to serue, what it is.	57	Themistocles a man of great autoritee in Athenes.	128
Stoones hurled at a gybette.	77.	Titie that Diogenes was solde by.	58
Stroumpettes.	102	Tiros an ylle where the best purple is made.	172
Schemus Loyde of the Mathematices.	200	Timagines for hatred of Augustus burned the bookes that he had wyrtten of his chyonicle.	186
Strabo.	204	Tiberius succeeded Augustus.	185.
Supersticion of olde tyme.	74	Tigurines, a people of Germany.	197
Supersticious feare that many folkes haue.	81	Tiberius for Biberius.	210
<i>Suppositi partus.</i>	101	To geue place to a ruler.	34
Suppencers.	197	Tollus for Tullius.	210
Sulpicius a Tribune.	193	True libertee is of the minde.	49.
Sweete sauours more meete for women then for menne.	10.	<i>Tria quumui millia</i> , howe muche it is.	65
Sweete sauours defended by Aristippus.	49	Tranquillitee of man.	68
Swoerde of leade, out of an iuerye sheath.	106	Tragicall execrations mette with Diogenes.	67
Sweete sauours, what they doe.	107	Treasure, where it is surest kept.	143
T		Triballes, a people nigh to Hungarie.	148
Talking sheweth what a man is.	21	Tragedie of Augustus called <i>Atax</i> .	167
Tartles one of the kinges of India.	139		Urt
Tarraconia a countree in Spayne.	181		
Terence.	26		
Tegra a citie of Arcadia.	100		
Thinges made type by arte			

The Table.

Tribunes of Rome.	191	Verles of Publius Virgilius.	108
Triumphing, what it is.	101	Verles of y^e poete Martial.	107
Turonius Flaccus his answer to Augustus.	176	Virtuous persones loue shame fastnelle.	118
Tullia the daughter of Cicero.	114	Verles cited by Alexander.	146
Tullius his testyng.	216	Vestus brake vp his fathers graue.	169
Tyme wel spent, is a good possession.	11	Vedius Pollio, alias Atecius Pollio.	115, 186
W		Verles cited by Augustus.	128
Variety of learning maketh not a learned man.	36	Verles out of a tragedie of Euripides.	190
Waine sophistications are not to be copied.	69	Verles a gentleman of Rome.	219, 230.
Valerius Maximus.	116	Verles cited by Cicero.	228
Varinius had the gout.	173	Verles cited by Demosthenes.	219.
Vatinius the enemy of Cicero.	119, 124, 215, 217, 228, 233	Winum Chium.	13
Varius, hath a double signification.	237, 238	Vitruvius.	49
Virtue and temperate dyete to be blessed.	1	Wices of the mynde ate onely euill thinges.	70
Virtuous lyuing is profitable.	3	Wyllies the sonne of Laertes.	229.
Verles of Hesiodus.	111	Unfruitfull doynge is idleness.	3
Verles of Homere.	8, 29, 90, 101, 106, 109.	Unfruitfull being in straunge countrees.	14
Virtue must be sought for.	12, 62.	Unwarthfull speaking.	16, 17, 44
Virtue is learned of a few.	20, 62.	Unuerfall calamities.	27
Virtue purchaseth loue.	21	Unlearned menne are called stones.	37
Virtue in young men is commendable.	16	Unmeasurable laude & praise is to be rejoyced.	104
Virtue awaybeth naughtie pleasures.	29	Unseasonable husbandrie.	136
Verles recited by plato.	45	Pro digito caput scalpere.	231
Verles recited by Aristipus.	161.	Uocomus and his thre soule daughters.	210
Verles out of a tragedie of Sophocles.	105	Wise assuageth griefes.	84
Virtues consist in the meane.	64	W	
Verles recited by Diogenes.	83, 91, 117.	Wares to syluynquiet persones.	85
		Wastefull laucellers of their goodes.	118
			waye

The Table.

Waye to wyne victorie.	193	olde.	61
Weapon nedeth not, where lawe may serue.	207		
Whether one bodie may bee in many places at once.	44	Xantippa, Socrates his wyfe.	14
William Warham archebishop of Cantuarburie.	4	Xantippa threwe a pissebolle on Socrates his head.	17
Withome, when it shoud bee used.	52	Xantippes cancardnesse.	14
Wyle men esleme thinges for the necessite of them.	64	Xenophon became scholet to Socrates.	20
Wise princes make profitabile instrumentes as weil of the good persones as of the euill.	112	Xenophon his booke entituled the banquet.	28
Woman kinde is apte to learne all thinges.	21	Xenades.	58
Wordes spokē by Wenedemus to his sonne.	47	Xenades sonnes were taught of Diogenes.	161
Wordes foolishly spoken bring men to trouble.	73	Xenocrates refused to take inos ney of Alexander.	140
Wordes declare the mynde.	59	Xenophantus.	211
Women, how they shoud bee honne.	51		
Wynes are to be borne withall for their childzen sakes.	13	Ymagē are bought at high prices.	64
Wittie speaking of Aristippus.	46. 47.	Ymagē, the true ymage of God.	85
Wyne, whiche is best.	92	Yongmennes chiefest bet- tue.	26
Wynes in the olde time laye apart fro their husbands.	1, 1	Yong folkes to viciue them selues in a glasse.	14
Wittes excellēt, married by euill maisters.	7. 144	Younge age, mooste apte to learne.	47
Wyne of falernum.	224	Younge rustlers rebuked of Dio- genes.	51
Wyne of two hundred pices			
		Zenon confuted by Diogen- es.	69
		zele of Alexander towarde Homere.	149

The ende of the
Table.

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